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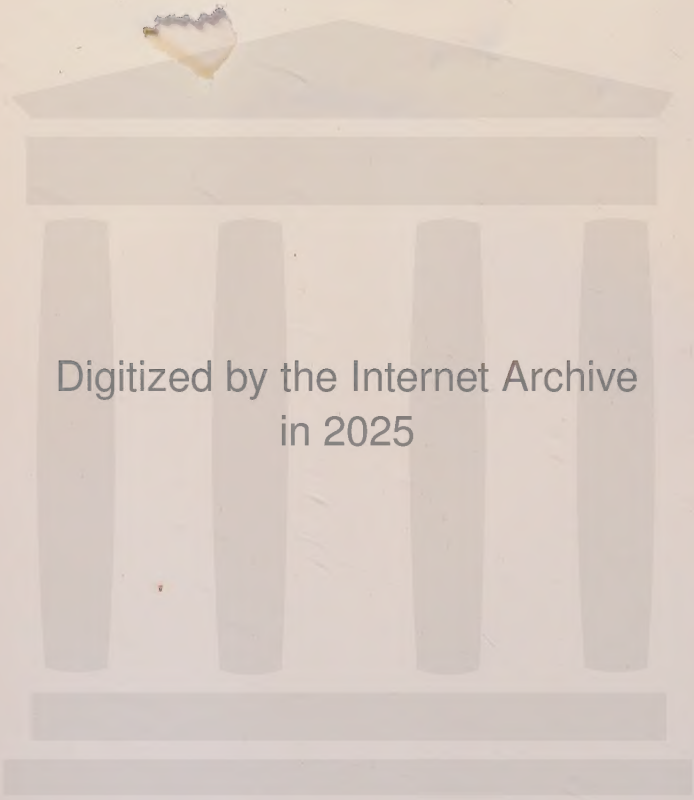
Bacci, Pietro Giacomo, fl.
1625.

The life of Saint Philip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THE LIFE OF
SAINT PHILIP NERI

VOL. II

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THE LIFE OF
SAINT PHILIP NERI

APOSTLE OF ROME, AND FOUNDER OF THE CONGREGATION OF THE ORATORY

FROM THE ITALIAN OF

FATHER BACCI
OF THE ROMAN ORATORY

NEW AND REVISED EDITION

EDITED BY

FREDERICK IGNATIUS ANTROBUS
OF THE LONDON ORATORY

VOL. II

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St. Philip . . . . . *to face title-page*

St. Philip's Private Oratory . . *to face page* 102

This little Chapel is unchanged. The altar with its picture and furniture is the one at which St. Philip said his wonderful Mass. It was at this altar that he said his last Mass on May 25, 1595, when having looked for some time over the City to S. Onofrio he broke out into singing at the Gloria and so continued to the end of the Mass.

Chiesa Nuova, Interior . . . . *to face page* 112

The interior of the Church is one of the most gorgeous in Rome ; the paintings on the roof and cupola being by Pietro da Cortona. The interior was well restored in 1895 in honour of the Ter-centenary of St. Philip ; the pictures of Saints at the High Altar are by Peter Paul Rubens.

The Shrine of St. Philip . . . *to face page* 128

Nero del Nero, one of the Saint's spiritual children, built this chapel out of gratitude to St. Philip for many favours received from him. It was begun in the year 1600. The walls are incrusted with jasper, agate and other precious stones ; the cupola is supported by four columns of alabaster. The body of St. Philip was translated to this Chapel on May 24, 1601, and rests in the sarcophagus under the altar above which is a copy in mosaic of his picture by Guido Reni.

Entrance to St. Philip's Shrine . . *to face page* 133

Above the entrance is one of the two organs which the church possesses, which according to Italian custom is when not in use protected from dust by a curtain. In front of the organ is a coretto with a handsome carved and gilt front. At the entrance to the shrine are a number of silver lamps and "*ex voto*" offerings.

St. Philip's Room . . . . . *to face page* 135

This is another view of the same room. The cabinet with glass doors contains a box used by St. Philip. The ceiling of the room has a fine painting of St. Philip's wonderful Mass. The doorway shown in the picture leads into the Saint's private Oratory, a smaller doorway by the side opens into a little Sacristy.

St. Philip's Room . . . . . *to face page* 351

The cabinet contains a piece of furniture used by St. Philip. On the Saint's Feast this room and the adjoining chapel are opened to men only, while on the following Sunday only women are admitted. Mass is frequently said both in the room and Chapel. These rooms with a few others are all that the Italian government have left to the community.

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CHAPTER VII

PHILIP SEES THINGS WHICH HAPPEN AT A DISTANCE

Philip had also received the gift of seeing absent things as though they were present. Late one Sunday morning, Cesare Baronius went to confess to him as usual. The holy father would not hear him, but bade him go to Santo Spirito to visit the sick. Baronius answered that it was past the time; the Saint however replied, "Go and perform the obedience." He went, and as he was walking through the hospital he saw a patient with the crucifix and lamp at the head of his bed, as is usual with the dying. It so happened that the sufferer had come into the hospital the day before, after the customary time, and therefore had been put to bed without having made his confession, and as he had got much worse, they had given him Extreme Unction. Baronius went up to him, and asking him some questions, found that he had not been to confession. He heard his confession at once and gave him communion, and the poor man died immediately. Baronius returned to the house and told the Saint, who said, "Well now, another time you will have learned to obey without making any answer."

Francesco Maria Tarugi went to him one morning to confession, and Philip said to him, "How is so and so? How long is it since you have seen her? Go and visit her, and then come back to confession, for my heart is disturbed about her soul." This person was a servant in the hospital of S. Giacomo of the Incurables, a very diligent and devout woman. Tarugi went, and found her with the cross at the head of her bed, and just expiring; and he was thus enabled to assist her in her last moments. The same thing happened to a captain who was one of Philip's penitents. One morning the Saint suddenly sent some one to inquire after him, and he was found at the point of death, and thus furnished with all that he had need of in his last hour. Costanzo Tassone had fallen into a lethargy from which he could not be roused: the Saint said to one of the fathers of the Congregation, "Go to Costanzo who is dying." He went and found him asleep, whereupon he said to him, "Rouse yourself and receive the Sacraments." Costanzo immediately awoke, made his confession, received the Viaticum and Extreme Unction, made his will, and then died.

As Antonio Fantini was one day going to Chiesa Nuova, some one for some trifling cause threw a bucket of water on his head from a window, as he was passing through the street. This disturbed him exceedingly and filled him with resentment. He entered the church and went to the holy father to confess, when the Saint, before hearing him, began to tell him what had happened in the street and bantered him about it, to Antonio's great astonishment, as he was sure that Philip could not have learnt it from any one else; for

no one had been a witness of it, and if any one had been, the time was too short for him to have told it to Philip, who detailed every minute circumstance. Upon another occasion he went out with several of his penitents, among whom was Marcello Ferro. When they came to the Campo di Fiore, the Saint called Marcello and said to him, "Who are those people whom you have at your house?" He replied, "They are several gentlemen—so and so," naming them. "Well," said the Saint, "let me warn you to look to this matter, for they are there to do mischief; and if you do not immediately take some steps, bloodshed will ensue, and you will find out that what I am now telling you is true." All this he said, covering his face with his hands, and in a kind of ecstasy or abstraction of mind. Marcello was thunderstruck at these words, and in the greatest possible distress. As soon as he reached home he began to pray, and begged of God most earnestly to give him some proof of what Philip had said. He then put himself upon his guard, and paid the most minute attention to everything those persons did, and soon received positive proof of what had been told him, and was enabled to ward off the danger.

Paolo Ricuperati, referendary of both the Segnature, had a conversation one evening in private with a beneficiary of St. Peter's about some affairs of their own. The next morning he went to S. Girolamo della Carità, when Philip repeated to him accurately the whole conversation with all its circumstances. The prelate, who was overcome with astonishment, though well aware that the beneficiary had no acquaintance with the Saint and probably did not even know him, yet to be

quite sure went and asked him if he had spoken to any one about the business they had been talking of that evening, and when he said that he had not, it became evident that Philip had heard and seen in spirit all that had passed between them.

Muzio Achillei, a priest at S. Severino, having returned from Rome to his native place, gave himself up to a belief in dreams and visions, and seeking after sensible sweetnesses in devotion. He never spoke to any one about this, neither did he write a word of it to the holy father, but Philip nevertheless sent him letters warning him that he must not walk by that path, because it was easy to be deceived by the devil in such matters, and also to injure our bodily health; and furthermore he admonished him of a certain occasion of sin into which he had fallen rather by imprudence than from an evil intention, and gave him rules for avoiding similar dangers. Of all this Muzio himself affirmed that the holy father could know nothing except by Divine revelation, for he had not disclosed it to any one.

Giovan Battista Lamberti, also one of Philip's penitents, was informed by his father that an uncle of his at Messina was dead. This uncle had always said that he would make him his heir, and his property amounted to more than forty thousand crowns. When Lamberti heard of his death he went to confer with Philip, to make his confession, and to ask his permission to set off for Messina. Philip, laying hold of him by the ear, made him lean his head against his breast, and held him in this position for some little time. Meanwhile Giovan Battista smelt so sweet a fragrance that he had never experienced anything like it before; and

at last Philip, lifting up the penitent's head, looked fixedly at him with a joyous countenance and said, "My son, do not disturb yourself; there is no occasion for you to leave Rome, for your uncle is now quite well, and you will shortly have a letter from him congratulating you on your coming to court, and sending you something (naming what it was) as a proof of his affection." Lamberti had such faith in Philip that he did not set off on his journey, and the following Tuesday he had a letter from his uncle, in which he informed him of his recovery, and also sent him a present. Giovan Battista was exceedingly astonished, and went immediately to tell the news to the Saint and to thank him. But Philip, looking rather sternly at him, commanded him never to mention the matter to any one as long as he was living.

Giovanni Atrina of Marsico in the kingdom of Naples, one of the Saint's penitents, heard from his cousin that his mother was dead. As he was poor, he could afford to have only one mass said for her, and after that he went to Philip to recommend her to his prayers, but wept so bitterly that he could not articulate a single word. The Saint said to him, "Go your way; there is no truth in the matter; your mother is not even ill;" and a few days afterwards Giovanni heard from his mother, who was in perfect health.

Giulio Severa, a brother of the Congregation, was on his way one morning to confess to him, when some letters were given to him which contained the news of his mother's death, although he had not before so much as heard that she was ill. Without mentioning it to any one, he went to the Saint and knelt down; but before he could speak a word, Philip took off his

beretta and put it on Giulio's head, and then twined round his neck a rosary which he had in his hand, and said to him, "My son, sorrow no more, for your mother is gone to salvation; be cheerful therefore, and rejoice at it." When Giulio heard these words he was overwhelmed with astonishment, as he had not spoken to any one on the subject, and had only just received the news himself. But as he fully believed the good news which Philip gave him, he ceased to mourn, and was delighted to think that he had some one now in paradise to pray for him.

Philip one day sent Egidio Calvelli, a most exemplary brother of the Congregation, upon some business. Egidio, turning a little out of his road, took the opportunity of visiting two churches to which he had a particular devotion. Philip saw the whole of this in spirit, and when the brother returned asked him where he had been. Egidio, not wishing to discover the pious little act which he had done, only replied that he had been to execute the business which his Reverence had entrusted to him. The Saint added, "And where else have you been?" but Egidio, persisting in his equivocal answer, again said, "I have been where your Reverence sent me." Then Philip replied, "Ah you captain of gipsies! and why won't you tell me that you have been to such and such a church?" mentioning all the circumstances, and leaving Egidio lost in wonder.

Before concluding this chapter, it will not be out of place to relate an amusing story, similar to that which St. Gregory tells of St. Benedict in his Dialogues about the servant who, being sent by his master to the Saint with two bottles of wine, hid one by the way, and the Saint saw him in spirit and reproved him with

dexterous charity, as St. Gregory relates at some length. Marcello Vitelleschi, out of affection to Philip, sent him two flasks of orange-flower water; the servant who was carrying them inadvertently broke one of them on the way. When he arrived with the remaining bottle, Philip smiled and said, "Come now, tell me the truth; you have drunk half of it on the road, have you not?" The servant hearing this and perceiving that Philip was alluding to the non-appearance of the other bottle, was overpowered with astonishment and told him what had happened. When he returned home he asked his master if he had told Father Philip that he was going to send him the two bottles of orange-flower water, and learning that Vitelleschi had never said anything to him about it, he perceived that the Saint had seen in spirit the accident which had befallen him by the way.

CHAPTER VIII

HIS KNOWLEDGE OF THE SECRETS OF THE HEART

As to Philip's knowledge of the secrets of the heart, he had such a gift of penetrating the interior of his penitents, that he knew whether they had made their prayer, and for how long they had prayed. Nay, he was generally aware of the sins which they had committed, and read the thoughts that were passing through their minds. This was so well known amongst them, that those whose consciences reproached them with sin seemed whilst in his presence to be in the flames of hell, whereas those who had clear consciences felt as if in paradise whilst they were with him. Many of his penitents, aware that the Saint beheld in spirit their actions and their thoughts, if they chanced when together to begin any conversation not quite free from sin, would immediately stop and say, "No, no; we must take care, for Father Philip will find us out." Indeed, he himself often took occasion to say that he could tell for certain, by merely looking them in the face, if his penitents were dealing truthfully with him, or playing the hypocrite; although as a veil, he pretended in his deep humility that it was merely his skill in physiognomy.

Rafaello Lupi, a Roman youth of very irregular life, was one day brought by a friend to hear the sermons at S. Girolamo. When the Oratory was over, his friend

wishing to draw him to a devout life, took him to the holy father's room, telling Philip that he had brought him a young man who desired to make a practice of coming to the sermons, and wished to begin by making a good confession. When Rafaello heard this he was extremely indignant with his friend, as he had no intention of the kind. However, not openly to affront him, he knelt down and made a false confession. Philip, aware of this, took hold of his head and pressed it strongly to him in his usual way, saying, "The Holy Spirit has revealed to me that there is not a word of truth in all you have said." When the penitent heard these words, he was moved to compunction. Philip exhorted him to make a good confession, and Rafaello felt such an instantaneous change come over him, that he made a general confession of his whole life, and from that time forward took Philip for his confessor, and under his direction became a friar of the Strict Observance of St. Francis, and lived and died faithful to the spirit of his order.

Maria Maddalena Anguillara, an oblate at Torre di Specchi and one of his penitents, went to confession to him one day, when the servant of God looked at her and said, "Give yourself more time for reflection." She immediately retired, and examining her conscience over again, remembered some sins which she had forgotten, and then went once more to the holy father. At the end of her confession, full of wonder she said to him, "Father, since you can see my conscience, tell me if there is anything else." Philip in reply told her to quiet herself, for that there was nothing else. She then began to entertain a doubt whether Philip had done this by chance, or whether he had really a know-

ledge of her sins. But the matter was soon set at rest, for when she went to confession on another occasion, the Saint, although she had never told him what passed in her mind, said to her, "Hold your peace, and I will speak;" and he then began declaring to her, one by one, all the very sins which she had come to confess. Thus he not only perceived, but also cured the temptation of his penitent, who from that time forward honoured him as a prophet.

Giacomo Crescenzi, a Roman noble, declared that the Saint repeatedly manifested to him his secret thoughts. On one occasion, fearing that he might have some hidden sin which he had never confessed, or of which, through ignorance, be had made no scruple at the time, he begged of the Saint to help him with his prayers. Philip replied, "Do not disturb yourself; be assured that if you should not know, or if you should forget anything of consequence, God would reveal it to me; of this you may be quite certain." The like happened to another Roman noble, Francesco della Molara, who, having made a general confession to the Saint, went to confession again to him afterwards. Philip said to him, "Tell me, my son, have you not committed such and such a sin?" "Yes," answered the penitent. "Why then did you not confess it?" replied Philip. "Because," rejoined Francesco, "I thought I had accused myself of it on previous occasions." "But I can tell you," said the Saint, "that you have never mentioned it in confession at all." The penitent reflected upon the matter, and remembered that he really never had confessed it, and praised God for having warned him of it by means of His servant Philip.

When the Cavaliere Giuseppe Zerla, who has been

already mentioned, went to confession at S. Girolamo della Carità. Philip not only told him all his past secret thoughts, but also those that would come upon him afterwards, and gave him advice as to the remedies he should use for each. All came to pass just as Philip had predicted, so that he used to say that the Saint knew his heart better than he did himself.

In the year 1591 Teo Guerra of Siena,[1] a man of eminent virtues and great spirituality, came to Rome on some important business for the good of souls, and was lodged by the fathers of the Congregation at Chiesa Nuova. One evening he saw the holy father in company with some prelates who had come to see him, very cheerful and laughing as the others did; whereupon it came into his head that he was not a Saint, as men commonly thought, else he would not be guilty of what seemed a levity quite unbecoming in him. The next morning he went to confession to Philip, and said nothing of the scandal he had taken the evening before. Philip however had seen it all in spirit and said to him, "Be careful, Teo, always to keep perfect sincerity in your confessions, and take this as a counsel,—never out of human respect conceal any sin from your confessor, however trivial it may appear to you. Why now did you not confess that you were scandalized at me yesterday evening?" and he then told him all that had passed through his mind about him. Teo, perceiving that the servant of God knew even his most hidden thoughts, conceived from that hour a much stronger opinion of his sanctity, which

[1] Matteo Guerra, known as Teo of Siena, founded a Congregation of Priests in the Church of S. Giorgio, which was formally approved by Gregory XIII. Teo was an unlettered layman.

was still more strengthened when the Saint told him that he knew when any one was under temptation.

Once during a severe famine, a poor woman went to confession to him at S. Girolamo della Carità, not from any good motive, but because bread was given away there, and she hoped that Philip would order some to be given to her as well as to the other poor women. She knelt down therefore and said she wished to go to confession; but Philip, who saw in spirit the real object for which she had come, said to her, "My good woman, go away and God bless you, there is no bread for you," and would not hear her confession. Indeed the Saint was very much on his guard against the abuse of the Sacrament of Penance for interested purposes; and hence, full as he was of tender charity, he was so anxious that penitents should not go to confession in order to get alms, that when he suspected them of it, and yet knew them to be really in need, he used to give money to other persons, and dexterously contrive that they should help such penitents without their dreaming that the relief came from their confessor; and thus they were not exposed to the temptation of trying to appear devout so as to gain credit with him.

Philip repeatedly told his penitents when through shame they had omitted in confession any grievous fall or temptation. One day when a penitent named Ettore Modio was making his confession to him and omitted to mention the temptation of impure thoughts, the Saint said to him, "You have such and such temptations, and you are negligent in banishing them, and what is worse, you do not accuse yourself of your negligence;" and he thus cured him of his fault.

Another of his penitents, whose name is purposely

concealed, was assailed during the night by grievous temptations, and in the morning was ashamed to appear before Philip, because as it happened he had not combated them as he ought to have done. He did not therefore go to confession that morning, but after dinner he went to the Oratory; he put himself in a place where he thought he should not be perceived, but he could not for all that hide himself from the holy father, who called him to him and said, "What! my good man, you are trying to fly from me, are you?" and then, taking him aside, he reproved him and described to him minutely all his temptation, exciting no less compunction than wonder in his mind. On another occasion the Saint revealed to the same person, for the good of his soul, a most secret circumstance, which none but the penitent himself and God could have known.

Another young man having omitted out of shame to mention some grave sins, Philip said to him at the end of his confession, "My son, you have not come here in sincerity; you have omitted such and such sins," naming them to him one by one, and distinguishing all the circumstances, of which, as the youth declared, he could not possibly have had any knowledge, except by Divine revelation. Whereupon, acknowledging his fault, he was filled with compunction and burst into tears, and then made a general confession to the immense profit of his soul. Another person who had committed a very grievous sin, went to confession to him; but when he wished to begin and accuse himself of the sin, he trembled and could not articulate a word. The Saint asked him why he did not speak; "Because," replied the penitent, "I am ashamed to

mention a sin which I have committed." The Saint, compassionating his misery, took him by the hand and said, "Do not be afraid, I will tell you your sin," and he then related it just as it had happened. The penitent received absolution and went away in great joy, and at the same time astonished to have found a man who could thus clearly see his secret sins. The same happened in the case of another of his penitents, who out of shame had gone to confess one of his sins elsewhere, and then returned to confess the rest to Philip. The holy father said to him, "My son, you have committed a sin which you do not want me to know, and so you have gone to confess it elsewhere, but meanwhile God has revealed it to me." At these words the penitent was smitten with compunction, disclosed the whole truth, and made a good confession. To another, who had also gone elsewhere to confession and was making some excuses for it, the Saint replied, "The fact is, you do not come here because of the great sins you have committed." Another he called aside, and said to him with great charity, "Tell me, my son, why do you not confess such a sin?" But in fact the instances we might mention are almost innumerable, in which he told his penitents of their secret sins and temptations when they had not the courage to confess them.

The instances unconnected with confession are just as numerous. A youth named Vincenzo Beger left his home one morning without any thought of becoming a religious; but as he was walking along the street, an inspiration came to him to take the habit of St. Dominic. He went therefore to the Minerva to speak to Fra Pietro Martire, the master of novices, who has been already mentioned; but he went purely to take counsel

of him, never having spoken to him before either about this or any other matter. Fra Pietro Martire said to him, "Go to S. Girolamo to Father Philip, and tell him all you have told me, and if he says it is well, come back, and I will take care to give you the consolation you wish." Vincenzo lost no time, and went with such speed that it was impossible that either Fra Pietro Martire or any one else should have got to S. Girolamo before him. He found the holy father talking to another person close to the sacristy. As soon as Philip saw him he said, "Wait, my young friend, I know what you want." Having then dismissed the person to whom he was talking, he went up to the youth, and pulling his hair and ears, said to him, "I know that Fra Pietro Martire has sent you here to see if I approve of your becoming a friar. Go and tell him from me that it is an inspiration of God." Vincenzo returned immediately to Fra Pietro Martire, astonished beyond measure at what Philip had said to him. When he got to the Minerva, he related all that had happened, and said, like the Samaritan woman of old, that he had found a man who had revealed to him the thoughts of his heart. Fra Pietro Martire smiled and made the sign of the cross on Vincenzo's forehead, saying, "I knew well to whom I was sending you, and since Father Philip approves your inspiration, you may be sure you will obtain what you wish." A few days afterwards he received the habit of St. Dominic from the hands of Father Antonio Brancuti, the Provincial, in the presence of Philip and some other members of the Congregation, taking the name of Fra Girolamo. Fra Pietro Martire often assured him that there had been no understanding between Philip and himself as

to what had passed, which confirmed him still more in his conviction that the holy father knew of it by divine revelation.

Domenico Scopa, a Clerk Regular, went to Rome to become a religious, but Tarugi wished him to talk to Philip about it first. The holy father counselled him to carry out his intention, and then whispered in his ear that as to the secret difficulty which stood in the way of his coming to a decision, he was to make no account of it, because it would not give him the least trouble in religion. Domenico was perfectly astonished at this, and at a loss to conceive how Philip could have divined the secret repugnance which he felt, inasmuch as he had never spoken to any one about it; and he was still more astonished when he found the prediction that it would prove to be no real annoyance verified in the end. Father Biagio Betti of the same order had suffered from some interior trials for more than a year, and had often prayed to be delivered from them, and practised different mortifications for the same end. But neither these things nor the counsel of his confessor had availed. At last he determined to go to Philip, as he had great faith in him, and thought that by his means he should find a remedy for his troubles. When he got to Chiesa Nuova he found Philip hearing confessions, and stopped in a passage to wait for him. He had hardly taken three or four steps up and down before the Saint came to him, and without Father Biagio opening his mouth, said to him, "I know what you want, you need not tell me; go and do what such a father (naming his confessor) will tell you, and that will suffice." The religious was greatly astonished, not having opened

his mind to any one except his confessor. However both because of the confident hope of his deliverance which he felt, and the promise which the Saint had given him, he went and told his trials again to his confessor, and forthwith they entirely ceased to molest him.

Luigi di Torres, Archbishop of Monreale and afterwards Cardinal of holy Church, whilst still a youth, was conversing with the Saint, and observing that he had got on a garment which was somewhat torn, and that he was generally poorly dressed, it came into his mind to buy him a cassock, and one day he put the money aside for this purpose; but before purchasing the cassock, he went to hear the sermons of S. Girolamo. When the Oratory was over, the Saint, who had foreseen what Luigi was going to do, took him to his room, and opening a cupboard said to him, "Now see, I am in no want of clothes, and there is no need of your going to any expense for me." Luigi, who had told no one of his intention, was very much surprised; and afterwards when he was Archbishop and Cardinal, used to relate the anecdote as a proof that Philip had received from God the gift of reading the secrets of the heart.

Claudio Neri, a Roman citizen, was so beset by some interior trouble that he was hindered from doing many good actions, and especially from frequent communion. He often had thoughts of opening his heart to some one, and especially to the holy father, but could not make up his mind. It happened one day when Philip was unwell that Claudio went to visit him, and after they had conversed together a little while, the Saint asked him what it was that he wished to speak to him

about. He replied that he had nothing to speak to him about, but had come merely to visit him. The Saint several times begged him to say frankly and without reserve whatever he might wish; but Claudio always gave him the same answer. Philip then began to describe all his troubles as of a third person: "There was once a friend of mine," he said, "who had an affliction which harassed him extremely:" and he went on minutely and accurately describing Claudio's suffering, so that he perceived the holy father was speaking of him; and applying to himself the remedy which Philip pretended to have given to his friend, he obtained perfect deliverance and consolation.

Claudio also had a daughter named Maddalena, who was intending to become a nun in a convent which did not meet with her father's approval, as he was anxious she should enter the convent of Torre di Specchi.[1] The Saint, though he knew nothing of Claudio's thoughts except what he perceived in spirit, obtained, without being asked to do so, admission for Maddalena into the convent of Torre di Specchi, which she entered to her own satisfaction as well as her father's, and took the name of Sister Eufrasia. The same thing happened to Francesco de' Rustici, a Roman noble. He had been debating the whole night through how he could arrange some business with one of his relations; at last he determined to go and confer with the holy father the next morning, without mentioning the matter to any one else. As soon as Philip saw him he said, "I know what you want; come again in two days,

[1] Torre di Specchi, the convent of the Oblates, founded by S. Francesca Romana; *see* LADY GEORGIANA FULLERTON'S "Life of St. Frances of Rome," p. 101 *et seqq.* 8vo, London, 1855.

and I will do what you wish." He then conversed with him for a short time about indifferent things, and Francesco went away without making any further allusion to the business. After two days he returned, and found that the Saint had already arranged everything in the most satisfactory manner. He himself had given up the matter in despair, for he had no clear documents, and could not make out a case, although thousands of crowns were at stake; and he was overwhelmed with astonishment, both that the Saint should have thus read his secret thoughts, and that he should have arranged the matter so quickly.

Giovanni Andrea Pomio Luccatelli, a theologian and priest of Bologna, very often read different scholastic authors in Philip's room; when he had read for a short time, the Saint would say to him, "My Luccatelli, while you are reading your attention is not fixed upon your book, but such and such thoughts are passing through your mind;" and he would then tell him his thoughts just as they had presented themselves to his imagination, leaving Giovanni Andrea more than once almost beside himself with wonder.

When Costanza del Drago saw Philip coming to console her after her husband's death, she said to herself, "This father who is such an old man goes on living, and my husband, who was quite young compared to him, is dead!" Philip laughed as he approached her, and said, "I who am so old am alive, and your husband, who was quite young compared to me, is dead,—eh! is that it?" Costanza was greatly astonished to hear him repeat her thought so instantaneously, for she had hardly had time to conceive the words within herself. Upon another occasion she had

resolved upon doing a certain pious work, but afterwards changed her mind. She had not mentioned the matter to any one, but when she went to confession, the Saint said to her, "Now, why have you changed your mind, and not done what you intended to do?" a question which surprised Costanza not a little, as she had never breathed a word to any one either of her resolution or of her change of purpose.

In the monastery of S. Marta, a nun named Sister Scolastica Gazzi went to speak to Philip at the grate, and to lay open to him a thought she had never mentioned to any one else, which was a conviction that she should be lost. As soon as Philip saw her, he said, "What are you doing, Scolastica, what are you doing? paradise is yours." "Nay, father," replied the nun, "I fear the contrary will be the case; for it seems to me that I am lost." "No," answered the Saint, "I tell you that paradise is yours, and I will prove it to you: tell me, for whom did Christ die?" "For sinners," answered the nun. "Well," said Philip, "and what are you?" "A sinner." "Then," added the Saint, "paradise is yours, yours; because you repent of your sins." This conclusion restored peace to Sister Scolastica's mind. The temptation left her and never troubled her again; on the contrary, the words, "paradise is yours, yours," seemed always sounding in her ears.

In the same monastery were two other sisters named Sister Maria Vittoria, and Sister Prassede. To the first the Saint revealed for her soul's good a secret which she had never mentioned to any one; and to the other a temptation which she had had whilst in the world, not to become a nun, the devil suggesting to her

that she might be saved in the secular state, a temptation which she had never made known to any one.

Before the decrees of the Council of Trent were put in force, while Philip was living at S. Girolamo, there came into his hands a youth of about sixteen, dressed as a layman, named Tommaso da S. Geminiano. The Saint, fixing his eyes upon him, said, "Tell me the truth, are you not a priest?" The youth, very much surprised, answered that he was, and then related how it was that he had been ordained priest, his family having forced him into the priesthood in order that they might succeed to an inheritance of sixty thousand crowns. Philip, touched with compassion, made him stay at S. Girolamo, found him the means of pursuing his studies, obtained from his relatives an allowance proportioned to his rank, and in the end sent him to his own country happy and consoled. Speaking of this youth, the Saint told Francesco Maria Tarugi that he knew him to be a priest by the splendour of the sacerdotal character which shone upon his forehead.

To one who returned to Rome after an absence of many years, Philip said as soon as ever he saw him, "You are not what you used to be, you have lost your former piety;" besides mentioning to him secrets which none but God could know; all of which the man acknowledged to be true. A priest from Naples came to visit him, and Philip asked him why he had left home; he replied that he had come to Rome on business. But the Saint was aware that he was not speaking the truth, and told him what he knew to be the real cause of his departure, and then said to him, "Now is it not true that you had such and such thoughts before you came away?"

Cardinal Frederick Borromeo, when alone in his room one day, allowed himself to entertain certain thoughts about temporal affairs, such as are called castles in the air; soon afterwards he met the Saint, who told him all that had been passing through his mind, although he had not mentioned it to any one. Another time the same Cardinal went to Philip with his mind full of troublesome and trying thoughts which he meant to lay before him. As soon as he entered the room the Saint forestalled him, saying, "Do not trouble yourself about what you have on your mind, because nothing will come of it."

To show that what we have related of the Saint's gift is by no means exaggerated but rather the contrary, it will not be beside our purpose to subjoin the words in which many have spoken of the eminent degree in which Philip was privileged in this respect.

Cardinal Frederick Borromeo, speaking of Philip's power of detecting the secrets of men's hearts by a single glance, says, "Philip possessed this power to such a degree that he perceived the changes from bad to good and from good to bad, however brief the time in which they took place; so that when a certain person went into his presence on one occasion he said to him, 'You have a bad look,' upon which the man retired and made some acts of contrition; and Philip, without in the least knowing that he had been praying, said to him when he saw him again shortly afterwards, 'Ah! since you went away you have changed your look.'"

Cardinal Francesco Maria Tarugi speaking on the same subject says, "It happened in my own case many times over, that he saw my secret sins before I had confessed them, and said to me, 'My son, you have

run such a risk, or committed such a sin, and I obtained the knowledge of it in prayer.'" Cardinal Ottavio Paravicini expresses his surprise at the same thing, and says, "With regard to his knowledge of the thoughts of those who were about him, I can say that instances of it frequently occurred in my own case; I used to be astonished at his perception of what was passing through my imagination, and I have often heard the same from others." Cardinal Girolamo Panfilio says, "I was once anxious to tell the holy father about a thought which I had never communicated to any one, but I felt a very great repugnance to mention it, and for several days could not find courage to do so. One morning in the sacristy he took me by the hand, and without my having mentioned the matter to him, said to me, 'I wish that we should do so and so,' going exactly through everything I was anxious to mention to him, to my great astonishment. When I went to confession to him, one single look at me was enough to enable him to read all my secrets at once, and very often before I opened my lips he would anticipate me, and tell me all I was going to say." Cardinal Pietro Paolo Crescenzi says, "That he could read the hearts and interior secrets of men I know myself, because I have had experience of it in my own case, for he has told me things which none but I myself could have known in a natural way, and others have related to me similar things as having happened to them."

Francesco Neri the Jesuit says, "I once went into the Saint's room to tell him a secret, and when I had finished he said that as soon as I entered the room he knew it all." Marcello Vitelleschi says, "Whenever I

had a repugnance to mention any sin, the holy father was sure to ask me about it before I began my confession; this happened to me several times. And at other times when I was perplexed with a multitude of scruples before confession, one kind look from him quieted my conscience, and I used to feel sure that if I had had any burden upon my conscience he would have spoken to me about it." Fabrizio de' Massimi testifies, "By a single glance at me he was able to tell me all I had in my heart, and he seemed to read all my thoughts." Paolo Maggi says, "Sometimes when I went to confession, before I had said a word, he would say to me, 'You have done such and such a thing, or committed such and such a sin,' and what he said was always true; moreover they were not open sins such as any one might have known, so that I was greatly astonished." Nero de' Neri witnesses, "He could read people's consciences, for he very often made me open a book and read to him just the very things which most disturbed my conscience; and after I had read them he used to look at me with a smile and say, 'What do you think of that book?' and I replied, 'Father, it speaks the truth.'" Marcello Ferro says, "Father Philip often looked at me in the face and conversed with me in the confessional when I went to make my confession, and told me all my actions and all I had done, as though he had been master of the secrets of my heart; and when he laid his hand upon my head, either in giving me absolution, or in bidding me good-bye, I felt a tremor all through my body, accompanied with a very great devotion, which seemed to fill me with spiritual strength."

Muzio Achillei says, "I know by experience that

the holy father could penetrate the secrets of people's hearts, and the state of their consciences. I remember very well, as I have noted in one of my books, that in the year 1573, having fallen into some sins, I was ashamed to manifest them to the holy father, and did not tell them to him; meanwhile on one occasion as he was reprimanding an old woman (out of confession) for some sin or other, he said to her, 'You will go to hell;' at these words, which were said in my hearing, I showed some signs of levity, and laughed; whereupon the Saint turned to me and said, 'You also will go to hell;' and this he said, I believe, to warn me of the evil state in which I then was. But I was a thoughtless youth at the time, and did not as yet discern the sanctity of the holy father, and therefore I did not give the matter the consideration it deserved, but still remained in a state of sin. Some time afterwards I went to confession to him, and he laid open clearly and distinctly the hidden sins which I was endeavouring to conceal. I then perceived my fault, and disposed myself to make a real and sincere confession, and thus confound the devil. Besides this, I discovered that the Saint knew everything which happened to me, however secret, whether temptations or perils of sin, or other things, and even the character of the persons with whom I associated, though he was not acquainted with them even by sight."

Marco Antonio Vitelleschi says, "I went several times to this blessed father, and he mentioned things to me which none but God and myself could know, though on seeing that I perceived this he changed the conversation. When I went to him with any fault, I was all fear and trembling lest he should discover it,

but when I did not feel myself guilty of any fault, I seemed to be in paradise so long as I was in his company." Angelo Vittori of Bagnarea says, "Sometimes when I went to the holy father to ask him to pray to God for me, he would tell me to abstain from such and such things, specifying defects of which he was well aware, although he could not have learned them from me, or from any one else; for they were secret things, and I did not go to confession to him; moreover, whatever the Saint predicted always happened to me." Pietro Focile says, "St. Philip told me many of my secret thoughts, and very often disclosed to me some of my sins and imperfections, and particularly some disobediences of which I was guilty towards him; he used to mention these things to me the instant I came into his presence, and before I had begun my confession; they were matters also which none but God and myself could know; indeed, very often things which only existed in my heart, and Philip could not have learnt them otherwise than by divine revelation."

Cassandra Raidi says, "I reckoned Father Philip to be a Saint, because the first time I went to S. Girolamo to confess to him, before I had said a word, he told me all my thoughts, and everything that was in my mind, which he could not have done if he had not been a Saint. He used even to tell me what prayers I had said, and the intention for which I had said them." Antonia de Pecorellis says, "Two years before the holy father died, while we were talking together, he disclosed to me some of my thoughts which I had never mentioned to him, or told even in confidence to any one. Seeing my heart thus laid open before him, I was overwhelmed with astonishment, and said to

myself, 'He could not know this except by Divine revelation;' for they were secrets in my heart. I have never mentioned this to any one, or published it till now." Lastly, not to weary the reader, I may say that the whole of the Process bears evidence to this fact, there not being one person who was intimate with Philip who does not affirm that he knew the secrets of his heart; so that in this, more even than in any other gift, we may truly say of him, "*Non est inventus similis illi.*"

CHAPTER IX

OF PHILIP'S PRUDENCE AND DISCERNMENT OF SPIRITS, AND OF MANY COUNSELS WHICH HE GAVE TO GUIDE THE SOUL IN ITS ACTIONS

We have already spoken of Philip's endeavours to make the world regard him as a man of little judgment. But in spite of all the artifices which he used for this end, he was known and esteemed as a man of the greatest enlightenment, not only in spiritual things, but even in worldly affairs; indeed, his prudence and gift of counsel caused him to be resorted to as an oracle by men of every rank and condition, and even the Sovereign Pontiffs set a great value on his judgment.

Gregory XIV. often sent to ask his advice in matters of the gravest importance. Clement VIII. made an equally frequent use of his counsel, and particularly in the reconciliation of Henry IV., king of France, on occasion of which Cardinal de Gondi,[1] the Duke of Nevers, and other great lords came to consult the Saint. Leo XI., when he was Cardinal, used to go to him several times a week, and remain four or five hours at a time in his room, partly because of the consolation he felt in conversing with him, and partly to confer with him about important business. This Cardinal had the

[1] Created Cardinal by Sixtus V. in 1587, was Ambassador from France to the Holy See, d. 1616.

reputation at court of consummate prudence, and among the praises he bestows on the holy father in his deposition, he especially gives him the epithet of *prudent;* and other Cardinals did the same.

St. Charles Borromeo used to stay many hours at a time with him, not only to converse on spiritual matters, but to consult with him about the government of his church. After the death of his uncle Pius IV., St. Charles entrusted his sister Anna Borromeo to Philip's care, that he might direct her as he judged best for her soul, respecting her election of a state of life; and he would never distribute alms, or admit any one into his service, when at Rome, without Philip's advice. In like manner, Cardinal Frederick Borromeo was guided in everything by the suggestions of the holy father, and never swerved from his counsels. By Philip's persuasion he remained during his first years in Rome, then he renounced an abbey which he possessed, and finally consented to undertake the church of Milan, which he governed according to the counsels of the Saint, who gave him most prudent rules and guidance for his conduct in everything.

Luigi di Torres, Archbishop of Monreale, and afterwards Cardinal, whom we have already mentioned, when about to draw up rules for his seminary, would do nothing save in accordance with Philip's advice and approval. In the same way St. Charles Borromeo came to beg him to examine and correct at his pleasure the rule which he had composed for his Congregation of the Oblates, and the Venerable Giovanni Leonardi, founder of the Clerks Regular of the Mother of God, availed himself of his counsel in every occurrence, and derived from it courage and consolation in the midst

of the many difficulties which he encountered in the foundation of his Order. Claudio Acquaviva, the fifth general of the Jesuits, himself a man of the greatest prudence, when he went to see the Saint, used to remain with him three or four hours at a time, and other superiors and heads of religious orders went in the same way to seek his counsel. Teo of Siena, speaking of Philip's prudence, says, "I have been intimate with many persons, and with religious of different orders, but I never found any one who gave such mature, holy, and prudent counsel as Philip did;" and what was particularly remarkable in him was that he generally seemed to give his answers almost at random, and yet for all that they were well founded and highly judicious, as was plainly shown by the result.

He was also extremely circumspect, and went to work with the greatest possible caution; so that though his natural disposition led him to be most ready and active in obliging others, he never went further than was fitting. Thus a person of rank one day begged him to make use of his influence with the Pope in an important business. Philip replied that there were others who could bring the matter before his Holiness, and that his interference was unnecessary, whilst he did not wish to deprive himself of the power of being useful to those who had no one else to help them.

As to the gift which is commonly called by the Saints discernment of spirits, he was so enlightened that he knew perfectly well what was suitable for each one who consulted him, and adopted in every case the means best fitted for directing and advancing them in the service of God. Thus it happened that all those

who by his counsel embraced the religious life,—and they were extremely numerous,—persevered in it; and on the other hand, those who embraced it contrary to his judgment left it sooner or later. The same was also observed in the Congregation; those who were received with his cordial assent and approval persevered with great advantage to their own souls and those of others, whereas the few to whose reception the Saint had a certain repugnance ended by leaving; whilst those whom he counselled to remain in the world were happy and successful there.

An instance of this was seen in the case of the servant of God Giovan Battista of Foligno, a man well known for his goodness, who passed to a better life on the 25th of September, 1621, at the age of eighty-three. He had a great desire to know his vocation, and in what state of life it was pleasing to the Divine Majesty that he should devote himself to His service. The fame of Philip's sanctity was at that time widely spread, and in the beginning of 1575, the holy year of the Jubilee, Giovan Battista had recourse to him, and put himself into his hands, like a dead man as he said, that he might do just what he liked with him. First of all he went to him to make a general confession; as soon as he had knelt down at the Saint's feet and began to read what he had written, Philip took the paper out of his hand and tore it in pieces. Giovan Battista shrugged his shoulders at this, but left himself entirely in the Saint's hands to be guided as he pleased. Philip kept giving him various and continual mortifications, whilst Giovan Battista went on praying, and asking God to show him His will about the state of life he should embrace. At length one day when he

was in the church of S. Bonaventura under Monte Cavallo, then belonging to the Capuchins, he heard an interior voice which said to him, "Go to Foligno, Giovan Battista, go to Foligno." He was generally in the habit of consulting Philip about everything that passed within him, but he did not at once mention this voice to him, lest he should make the Saint suspect that it was his own wish to return to his native place. But the Spirit Who had spoken inwardly to Giovan Battista, prompted Philip to give him the same advice; and one day the Saint said plainly, "I command you to return to Foligno, for that is your vocation." In going there, however, he ordered him to hold himself in readiness to leave it at the first intimation of his will, both to give him an opportunity of meriting more, and also to keep him detached from the affection which a man ordinarily feels towards his native place. Giovan Battista remained at Foligno perseveringly to extreme old age, and to what a height of goodness he attained may be conceived from the fact, that even whilst living he went commonly amongst all classes of people by the name of the blessed Giovan Battista of Foligno.

Cesare Baronius is another example of Philip's discernment of spirits. He repeatedly asked Philip's leave to become a Capuchin; but the holy father would never consent, and persisted in his refusal in such a way that many were scandalized at it, and thought that Philip was keeping men from entering religion. Philip's one consideration was, that to be a Capuchin was not Baronius' vocation, and that God wished to make use of him in a different state of life, and the result fully justified his counsel. In the same way he would never allow his penitent St. Camillus de

Lellis to become a Capuchin, and told him that he was not suited for that order, nor that order for him, and that if he entered it he would not persevere in it; and so it was, for he twice took the Capuchin habit and then abandoned it, Philip all the while repeating to him that do what he would, he would never be a Capuchin.

Francesco Pucci of Palestrina also went to consult Philip about becoming a Capuchin. The Saint said, "You are not fit for the religious state; stay, stay at Palestrina; you will do more good there." Philip repeated this advice several times, but Francesco still not being satisfied, Philip at last said to him, "Well, since you will go, go, but you will not stay." Whilst he was on the road to Viterbo to take the habit, he was seized with a fit of so serious a nature, that some fathers of the order who accompanied him, advised him to turn back. As soon as he reached Rome he set out for Palestrina, where he remained a long time dangerously ill. He now began to fear that he had done wrong in returning home, and made a vow that if he got well he would most certainly become a Capuchin. Upon his recovery he returned to Rome and told the Saint of the vow he had made. Philip answered, "God forgive you! Did I not tell you that the religious life would not suit you, and that you were to stay at Palestrina?" and he made him procure a papal dispensation from his vow. But Francesco not being set at rest by this dispensation, the Saint, to remove all scruples from his mind, spoke to the general of the Capuchins about him, and then sent Francesco to him. "Well," said the general, "what is this you say? Have you made a vow to enter amongst us?" "Yes,

Father," replied Francesco. "Well," rejoined the general, "you may have made a vow to enter our order, but we have made no vow to receive you. Go your way, and God bless you; we do not want you here." Thus Francesco's mind was set at rest, and he was completely satisfied, and he afterwards perceived that the Saint had been guided by the Spirit of God in the matter; for he was subsequently ordained and became arch-priest of Palestrina, and brought into the way of the Lord innumerable persons, not only of the humbler class, but people of title and influence, to the great profit and edification of all the neighbouring country.

Giovanni Battista Crescenzi, a Roman noble, was sent by his relatives to consult the Saint. Philip told him that he was by no means to become a religious. He told him many things about the religious life, put before him with great minuteness the obligations of a good religious, and ended by saying very decidedly to him, "This is not your vocation, and the devil keeps this idea in your mind in order to disturb you and your family;" and a little afterwards he added, "Nay, I tell you that you will not only not become a religious, but that you will marry:" and so it came to pass. The notion of becoming a religious went out of his head, and he married as the Saint had predicted.

In resolving doubts about the choice of a state of life, the Saint felt so secure in the advice which he gave, that he often said to his penitents, "Act thus, for God wishes you to do so." At other times he would say, "You will persevere, and you (pointing to another) will not;" and so it invariably happened. Cardinal Frederick Borromeo, having repeatedly heard

him speak thus, said, "This is a way of speaking which few or hardly any one else could make use of." But notwithstanding all this, when he saw that any one was not strong enough to follow his counsel, he left him in his liberty, and said nothing, or at least refrained from pressing his advice any longer. A youth who was afterwards raised to high ecclesiastical dignities, asked the Saint's opinion about his idea of entering the prelacy, and Philip several times advised him not to do so. The young man, however, persisted in his plan, notwithstanding which he asked the Saint if he thought he had done well; Philip answered, "I give my opinion once or twice, and then I leave every one to do as he pleases; *et dimitto eos in desideria cordis eorum.*" Circumstances showed afterwards that Philip was right; for the prelate died, and his dignities were the cause of great trouble and affliction to his family after his death.

Two of the holy father's spiritual children, one of whom was named Francesco and the other Giovan Battista Saraceni, whom we have mentioned before under his religious name of Fra Pietro Martire, were inspired at the same time with a desire to leave the world and take the Dominican habit. Philip at once said, "Giovan Battista will become a religious and will persevere to the end; but Francesco will give way to temptation and leave the order before the year is out;" and the prediction was verified.

Flaminio Ricci, auditor of Cardinal Sermoneta, was riding one day through the streets of Rome when he met the Saint. Philip, who had never seen him before, fixed his eyes upon him and said, with a corresponding gesture, "Come, follow me." Upon this Flaminio, who

had previously twice heard in prayer an interior voice saying the same words, "Come, follow me," instantly dismounted and gave himself up completely to the direction of the holy father. He entered the Congregation, in which he persevered holily till death.

The fathers of the Congregation wished to receive into the house a youth of excellent talents and of the greatest promise, both as to devotion and learning. The Saint did not agree with them; but it was his way to yield to others and not always to use his authority, leaving people to learn by their own experience. Accordingly, he allowed him to be received, although he said openly that the youth's reception did not please him, because he was sure he would not persevere. Not many months elapsed before the young man left without any reason at all. The Barnabite fathers generally consulted the Saint before they received novices into their order, and according to his advice, "Accept these, reject those," they guided themselves in coming to a determination. Indeed they had such a veneration for the great light which God had given him, that they gave the provost of their new college of St. Barnabas full power as to the admission of novices, on condition that he attended to the wise and holy counsel of Father Philip.

Philip had two penitents, the one an Italian, who was in the service of Cardinal Santa Fiora, the other a Frenchman named Luigi, both of whom gave themselves up to the spiritual life, though there was more appearance of devotion about the Italian. One day the holy father unexpectedly said, "This Italian who seems so devout will not persevere, he will become a man of the world, but the Frenchman, who does not

seem so fervent, will persevere to the end," and the result verified his prediction. There was a person known to the Saint, who gave the greatest possible edification, and who on one occasion was praised before him as an extremely virtuous man; Philip said, "You do not know him, he is a diabolical spirit;" and so it proved, for after a few years he fell into heresy, which however he ultimately abjured. Another time it happened that a well-dressed young man went to hear the sermons at S. Girolamo della Carità, not to get good from them, but to make game of the preachers and to turn away those who frequented the Oratory. One day when he was making more disturbance than ever, the brothers of the Oratory, unable to bear it any longer, went to the Saint and begged him to take some steps to put an end to the annoyance. Philip answered with his usual smile, "Let him alone; he will be better than you." Shortly afterwards he was converted and entered the religious state, in which he lived in the spirit of strict observance, and died a holy death.

Among the Saint's penitents was a young Portuguese, seventeen years old, named Francesco Basso, who was in the household of the Cardinal of Montepulciano. He had attained to such a height in the spiritual life, and spoke so well of the things of God, that the most learned men were astonished at him. He wished to embrace the religious life; and Philip, though far from approving of the project, was at last overcome by the youth's importunity, and gave him the desired permission. When the day came on which he was to take the habit, Philip was present with Francesco Maria Tarugi, and some others. While the young man

was being clothed with the usual ceremonies, Philip retired to some little distance, and wept most bitterly. Francesco Maria asked him why he wept; Philip answered, "I weep for the virtues of this my son." Tarugi did not at the time understand the meaning of these words; but he was not left long in the dark, for although the young friar did not throw off his habit and quit his order, he abandoned his life of devotion, and gave himself up to a very licentious course, to the scandal of all those who had known him in the world.

The gift which Philip had in this respect was so well known, that when Pope Gregory XIII. wished to try the spirit of the youthful Sister Orsola Benincasa, who had just come from Naples with the reputation of sanctity, he decided upon Philip as being the fittest person to discover whether her spirit was good or evil, and to pass a judgment upon her ecstasies, which were almost continual, so much so, that when she went to speak to the Pope upon some business, she went into an ecstasy three times during the same audience, without being able to utter a word. Philip undertook the charge, and tried her with different mortifications for several months, pretending to make no account of her ecstasies and raptures, and even depriving her for a long time of holy communion. When he thought he had sufficient experience of her, he approved her spirit as good, and made a report to the Pope to that effect. When she left Rome, Philip gave her several rules for preserving herself from all peril in her unusual path, and said to several, that because she was pure and simple, God guided her to perfection by that road. On her return to Naples, she lived in great fear and

humility, always remembering Philip's counsels, often saying that none had known her better than he did, and praising and blessing God for having given her the guidance of that holy father. She passed to a better life on the 16th of January 1618, in the odour of sanctity, and has been declared Venerable.

Philip's usual method of testing the spirit of others was by mortification, because he held that where there was not great mortification there could not be great sanctity. Fra Alfonso the Capuchin, commonly called Father Lupo, a man of great holiness and a famous preacher, was once in retirement preparing his sermon, when the holy father, inwardly moved by God, went to find him out, and as soon as he saw him, putting on a severe countenance and speaking as one "having authority," said to him, "May you be that Fra Lupo, the famous preacher, who from the applause he gets in the world fancies himself something greater than he is, and goes about like a peacock, making a display of himself in the first pulpits of Christendom? Do you not suppose that there are plenty of preachers in Italy holier and wiser than you?" and he continued in such a strain of bitter and biting invective, that those who were present were amazed and confounded at his language. Father Lupo, like the humble and mortified man that he was, immediately threw himself on the ground, and said with much feeling and an abundance of tears, "O Padre Messer Filippo, you do indeed tell me the truth." Then the Saint, resuming his usual serene look and cheerful manner, embraced and kissed him, saying, "O my father, go on preaching the Gospel of Christ to the people as you do now, and pray to God for me;" and he went away without another word,

knowing well what he had gained for himself in that interview, and what F. Lupo had gained from it.

F. Agostino Caracciolo, a Clerk Minor, having to go to Rome on some business of his order with F. Benedetto Garzia, went to visit the Saint, and whilst he remained talking with Philip privately, F. Benedetto stood apart with great recollection and modesty. Philip, wishing to try his spirit, said to F. Agostino, "Can I rely on your companion?" and on his answer in the affirmative, the Saint went up to F. Benedetto, and pretending to be very angry with him, gave him a blow in the face. The good religious instantly threw himself on his knees and offered him the other cheek, on which Philip exclaimed, "Thus would I have you," and embraced him with great joy.

Another time he went to visit a servant of God named Sister Antonia, who was completely blind. She passed in Rome for a Saint, and was confined to her bed through infirmity. When Philip went to her he tried her spirit as usual by mortifications in different ways both by deeds and words. But nothing troubled her heart or disturbed her resignation. When the Saint had finished with his mortifications, he desired before he went away to show to those present the light with which God had illuminated the soul of His servant, as if in compensation for her bodily blindness. He had with him a Florentine priest, whom none of the party knew except Philip himself. The holy father took him by the ear, and made him kneel down before Sister Antonia saying, "Sister Antonia, let us pray to God for this poor fellow;" Antonia stretching out her hand took the hand of the priest and kissed it, saying, "This man

is a priest, and has said mass this morning; it is rather for me to recommend myself heartily to his prayers." Philip then departed without saying a word more, and when his disciples asked him what he thought of Sister Antonia's spirit, he said it pleased him greatly, particularly her light-heartedness amidst all the wants and infirmities which she had to endure; and she on her part used to say to all those who came to ask counsel of her, "Go to Father Philip, he is a man full of the Holy Ghost."

Fra Filippo, a layman of the third order of St. Francis, who from his works of mercy and his austere life was generally considered a man of unusual holiness, was sent to Philip by Cardinal Agostino Cusano, the Protector of the order, that the holy father might examine his spirit. Fra Filippo accordingly went to the Saint, who looked sternly at him, and said contemptuously, "Who is this fellow?" He then ordered a box to be brought containing some very small coins, and told him to take as many as he pleased. Fra Filippo pretended to be all eagerness, as if he were going to take a handful, and after all took only one. This pleased the Saint, who however went on with his mortifications. "Ah! to be sure," said he, "this fellow is more likely to be in want of bread than of half-pence; bring him some bread." When the good brother saw the bread he seized it with greater greediness than he had done the money, and took a mouthful of it in Philip's presence, with the air of a man who could endure his hunger no longer, and then immediately put it into his sack. The Saint then asked him what kind of life he led, and what sort of prayer he practised; the brother answered by

knocking his teeth, his hands, and his feet together, saying he knew no other method of prayer than that. This answer delighted the Saint beyond measure; but he still pretended to be displeased, and to make no account of him, and finally drove him away. As Fra Filippo went, he exclaimed, "Of a truth this old man has got the spirit of mortification." The Saint on his part said to those who were present that so far the good man had walked in the right path, but that he was in a dangerous position, and that for his part he did not at all relish the idea of his going about in this free and vagabond way. He said the same to Fra Filippo himself when he came to him on another occasion, telling him that the safest path was to enter the order and put himself under holy obedience; he advised him at any rate to choose a confessor and keep always to him, allowing himself to be governed entirely by him in all things. The Saint however always considered this good tertiary a man of great purity and simplicity of life, because whenever he came to visit him, he found him always ready and constant in receiving mortifications.

He laid down many rules for the guidance and direction of souls. First of all, he would have confessors remember that it is not necessary to lead their penitents along the road by which they themselves have been led; for the director often finds sweetness and devotion in exercises and meditations which would ruin the health of his penitents, if he endeavoured to lead them in that way. Another maxim which he gave was that directors should not let their penitents do all that they wish or ask, whilst it is a most useful thing to make them interrupt sometimes even their

ordinary devotions, as well to recreate them as to mortify any undue attachment to their own pious practices. He was anxious moreover that as a general rule penitents should not lightly change their confessors, and that confessors should not easily receive the penitents of others, some peculiar cases always excepted: so that when a penitent came to him who had a confessor elsewhere, he generally sent him back to his own director. Thus Nero del Nero used to go to confession at Santa Maria in Via to Father Damiano, a Servite, and as long as that father remained there Philip would never receive Nero as his own penitent; and he taught his subjects always to follow his example in this respect.

Speaking of this subject, Pellegrino Altobello, a priest and canon of St. Mark's at Rome, says, "On account of the reputation which the Blessed Philip had, and because he was commonly reputed to be a Saint, I desired to know him. So when F. Giovan Francesco Bordini, then my confessor, and now Archbishop of Avignon, went into Poland with Cardinal Ippolito Aldobrandini, afterwards Clement VIII., I seized the opportunity and went to confession to Father Philip, and from that time until his death I lived on terms of intimacy with him; yet I did not go to confession to him except while F. Giovan Francesco was in Poland, which was for about a year. After his return I went and knelt down before the Blessed Philip to make my confession, but he said to me, 'Have you seen your F. Giovan Francesco?' I replied that I had not; he answered, 'Well now, for the future go to your accustomed confessor;' but I, wishing to have Philip for my confessor, asked him

twice or thrice to be so good as to take me for his penitent; he replied, 'No, we must act in this way to maintain peace with one another in the Church.'"

The Saint greatly approved of husband and wife going to the same confessor, for their own peace and quiet and that of their family, at least when they acted thus of their own accord, for he knew well how important it is to have the utmost liberty and freedom of choice in the matter of confession.

It was one of his maxims that for the cure of a spiritual person, who after having lived a devout life for a long time should be so unfortunate as to fall into any considerable fault, there was no surer remedy than to manifest it to some virtuous person with whom he is on terms of intimacy and friendship, because God will restore him to his former state for the sake of this humility.

He said that confessors should not at first allow their penitents to do whatever they please or ask for in the way of spiritual exercises, because by holding them back it is easier to keep up the fervour of their devotion; otherwise they would soon grow tired, and then sloth would come upon them, and they would be in danger of falling away and quitting their religious exercises altogether.

He urged upon penitents not to force their confessor to give them leave to do anything against his inclination; nay, in cases where they could not consult their confessor he would have them interpret his mind in the matter, and govern themselves accordingly, and then afterwards, in order to secure themselves against any serious mistake, confer with him on all they had done. He told them particularly never to use

the discipline and similar things without their confessor's leave; for that he who does such things at his own caprice, either ruins his health or becomes vainglorious, fancying that he has done some great thing; and that a man should not so attach himself to the means as to forget the end, which is charity and the love of God.

He greatly disapproved of penitents making vows without the advice of their spiritual father, and he was by no means easy in giving them leave to make vows, because of the great danger of their breaking them. But if they did make them, he exhorted them to do so conditionally, and gave them this formula as an example: "I make a vow to have two masses said on St. Lucy's day, on condition that I shall be able to do so, and that I shall remember it; but if I should forget it, I do not wish to bind myself." This prudent advice was intended to save many persons from disquietude.

He also made a great difficulty of allowing any one to change his state, and desired ordinarily that every one should remain in the vocation to which God had first called him, provided he could continue in it without sin; for he said that even in the midst of a crowd a man could attend to his perfection, and that neither trade nor labour are of themselves any hindrance to the service of God. Hence though it is true, as we have before remarked, that he sent a great number of his spiritual children into religion, both men and women, and into various orders, to the Dominicans for example, the Capuchins, the Theatines, the Jesuits, and others; nevertheless, his greatest delight and his special desire was, that men should make themselves saints in their own homes. Hence it was that he

would never permit many, who lived in the court with great profit to themselves and edification to others, to leave it and go elsewhere. He used to say, "In order to leave a bad state for a good one there is no need of counsel, but in order to leave a good one for a better there is need of time, counsel, and prayer." Hence, in order to try whether an inspiration to change was good, he used to keep his penitents, not months only, but years; because, he said, not everything which is better in itself is better for each man in particular, and although the religious state is the highest, it is not suitable for all. Thus when he saw fitting dispositions and marks of vocation, he was most forward in sending persons into religion, and he sent so many subjects to the Dominicans that the Friars themselves used to call him another St. Dominic; but where he did not perceive these dispositions, he was very backward in giving persons leave to become religious, unless it were to remove them from some proximate occasion or danger of sin; in which case he thought it better that they should enter religion without delay, and counselled them to do so.

He said that if we wish to be at peace with our neighbours, we ought never to call attention to a person's natural defects, or be forward to correct our brothers, but first look to ourselves. In reproving the great we ought to endeavour to make the blame fall on a third person, as Nathan did to David, and then they will all the more readily apply it to themselves. Philip himself, in correcting the faults of his spiritual children, used to put himself forward as having the defect of the person whom he wished to correct, in such a way that he who was really culpable took the

admonition to himself. He advised, that when a man has received any repulse or offence from princes or other superiors, he should not show any anger, but return to them with the same cheerful countenance as before, because they are thus easily conciliated, and put away from their minds any uneasy suspicion of the discontent they may have caused.

He advised women to stay at home, to attend to the management of their families, and not willingly to go out in public. One day when he was praising Martha da Spoleti, who had a great reputation for holiness, some of his people said to him, "Father, why do you praise this woman so much?" "Because she minds her spinning," he replied, alluding to that verse of Scripture, "*Manum suam misit ad fortia, et digiti ejus apprehenderunt fusum.*" This holy woman was extremely devoted to the Saint, and whenever she came to Rome went immediately and threw herself at his feet, recommending herself to his prayers, and taking the greatest pleasure in being in his presence; for she had received from God the gift of discerning the interior beauty of souls, so that when she saw Philip she went almost into an ecstasy, contemplating the grace and supernatural beauty which she discerned in him.

It would carry us beyond our limits if we were to relate all Philip's sayings and admonitions; we shall therefore conclude this chapter with the following short maxim of the Saint, that every one should stay in his own house, that is, within himself, and not go abroad criticising and judging the lives and actions of others.

CHAPTER X

PHILIP DELIVERS MANY WHO ARE POSSESSED BY THE DEVIL

Although Philip was rather averse to exorcising persons, God had bestowed upon him that gift also, and he freed many from the possession of evil spirits. A young woman named Caterina was brought from the city of Aversa in the kingdom of Naples, in order that Philip might exorcise her. Although she was entirely uneducated, she spoke Greek and Latin as if she had been many years at school, and was endued with such preternatural strength, that several strong men together were unable to hold her. Every time that the holy father sent for her in order to perform the exorcisms, she had a presentiment of it, and would say, "Now that priest is sending for me," and then she fled and hid herself in different parts of the house, and it was a matter of the utmost difficulty to get her to the church. One day, when her friends took her to S. Giovanni de' Fiorentini for the exorcisms, Philip, moved to compassion both for her and them, began to pray with extraordinary fervour, and in imitation of some of the Saints, struck the possessed person with a discipline of brass. The devil was at once confounded and overcome, and Caterina was delivered from the evil spirits without any further exorcism. She afterwards

returned to her own country and was never molested any more.

Two years before the holy father died, a poor woman named Lucrezia Cotta, a Roman, was taken to him, who had suffered for eight years successively from evil spirits, in consequence of a charm which had been employed against her. The possession principally affected her heart and eyes. Her eyes were distorted, and the sight nearly destroyed. The pain in her heart was so great that the rector of the parish several times thought she would have died, and gave her Extreme Unction. Sometimes she felt her heart so wrung, and suffered such violent convulsions of her whole body, that several women, in spite of their utmost efforts, were unable to hold her down; and when the attack was over she was left like a corpse. She could neither eat, nor sleep, nor obtain repose of any sort, and was reduced to such a degree of weakness that she could not stand or walk without support. In this miserable condition, when she was one day making her confession to the Saint, he was moved to compassion by her torments, and commanded her to kneel down. She immediately obeyed, and he then laid one of his hands upon her heart, and the other upon her eyes, and in that attitude prayed for her. He continued his prayer for about half-an-hour, and when he took his hand from her heart, she found herself altogether freed from the distress and anguish which she had felt in it before, and never suffered from them afterwards. Not long after, Lucrezia came to confession to him again, and Philip, commiserating her because of the distortion of her eyes, which not only disfigured her but made her unable to thread her needle, said to her, "Do not fear,

Lucrezia, I will deliver you from the affliction of your eyes as well." Some time afterwards she came again to confession, and Philip laid his hands on her eyes, and kept them there for a quarter of an hour; when he took them off, she began to cry out, "Alas! Father, alas! you have made me quite blind now." The Saint smiled and said, "Do not be afraid; you will not be blind." Wonderful to relate! an hour afterwards a veil seemed to drop suddenly from her eyes; she saw clearly, the pupils of her eyes returned to their right position, and she was never troubled with any complaint in them afterwards, but was able to employ herself in the very finest needlework.

One day a lady of one of the principal families of Germany was being exorcised at the Basilica of Santa Croce in Gerusalemme, and the holy father was present, at the request of Otto von Truchsess,[1] Cardinal of Augsburg. When the wood of the Holy Cross, together with the other relics preserved at Santa Croce, was shown to her, she suffered the most fearful torments, and although many thought from the signs she gave that the evil one had departed, they perceived that in fact she had not been freed; whereupon they called upon the Saint to come to her assistance. Philip, touched with compassion for her, and moved by the prayers of the bystanders, approached her, though with great reluctance, and constrained the evil spirit to tell him on what day he would depart from

[1] Otto von Truchsess Waldburg, b. 1514, studied at Bologna under Boncompagni, afterwards Gregory XIII., in 1543 elected Bishop of Augsburg, and in 1544 cr. Cardinal; he took an active part in the revival of the Faith in Germany, holding Synods for the reformation of the Clergy and Laity, and was an eminent protector of the Society of Jesus in that country. He died 1572.

her. The holy father then turned to those who were present and said, "I must tell you that this lady has not been freed as yet, on account of the want of faith of a person who is present here, but to-morrow the devil will depart without fail;" and so it was, for on that day, in the church of Santa Maria della Rotonda, the devil departed from her, to the great joy of her relations, who took her back to her own country in perfect health.

One day Philip went with Pietro Vittrici into St. John Lateran, where the heads of St. Peter and St. Paul were being exposed for the devotion of the people. The nave was half full of people, and at the moment when the sacred relics were exposed, a woman who was possessed began to utter loud cries. The Saint, moved to compassion, and knowing that she was in reality possessed by the devil, seized her by the hair, and spat in her face, saying, "Do you know me?" She answered, "I should not know you in this fashion," and then fell upon the ground half dead, but delivered from the evil spirit. The Saint, seeing the people flock round, immediately went away in order to avoid observation. Indeed he had such command over the devils, that when any possessed person was unable to go to confession or communion, he would immediately and with authority force the demon to remove the hindrance. One morning a woman came to the church dressed like a Capuchiness, together with some other countrywomen, and none of our people knew that she was possessed. She went up to receive communion, but when the priest held the Blessed Sacrament to her she would not receive It. The Saint saw this from his confessional, whereupon he rose and went up

to her, and laid his hand upon her head. She was quieted immediately, and communicated in perfect peace.

The same thing happened to another person. One morning two poor old women appeared in the church, and one of them going up to the cleric of the sacristy, said to him, "Have the goodness to call the holy father who belongs to this church." The cleric answered that the father was old and could not come downstairs; the old woman, however, begged of him to call the father, as she wished him to hear the confession of her companion, who was possessed. The cleric again replied that really the Saint could not come; but the old woman would not be put off, and she was so importunate that he himself was moved to compassion and went to call Philip, telling him that there was a poor possessed woman, whom the devil would not allow either to confess or communicate, and that they besought him to go downstairs and hear her confession. The Saint answered, "Send her away; what would you have me do with possessed women?" But after a little pause, moved to pity himself, he said, "Go and tell her to wait." He arrived in the church, and went to the confessional, but the possessed woman was disturbed at the very sight of him, and had to be taken to him by force. He merely said to her, "Kneel down, my good woman," and she was calmed in an instant, knelt down quietly and made her confession without any difficulty. He afterwards gave her communion; and she returned to him several other times, and confessed and communicated in his presence with the greatest tranquillity.

Another time a woman, who said she was possessed,

came to the Saint; he laid his hands upon her head, and said, "Go away; he will not molest you so much as before; let me see you again;" and some months passed without the evil one giving her any annoyance. After this he returned upon her again with such vehemence that five persons could not hold her, whereupon they sent for a certain Messer Annibale who lived at Santa Cecilia. When he arrived he asked the spirit where he had been during all this interval; to which the devil replied that *that old man* had charged him not to molest the woman for that length of time.

But the devil's pride would not permit him to submit quietly to Philip's empire over him; and when the Saint forced him either to go out of a person or to hold his peace, the evil one always made some demonstration of spite and rage against the holy father. F. Giovanni Antonio Lucci, as we mentioned in speaking on another subject, received a commission from the Saint to exorcise a person who was possessed, and Philip ordered him, in contempt of the evil spirit, to give the person several blows, such as are given to children when they are whipped. The devil took this scornful insult so hardly, that the night following he appeared to Philip all black and hideous, and threatening him for the insult he had put upon him, disappeared, leaving a most insufferable stench in the room. Another thing which greatly provoked the devil was Philip's sending one of his spiritual children to perform the exorcism in his stead, when he himself had been asked to do it, as the Saint by this means showed how little he thought of the devil's power. One day Philip ordered Giovan Battista Boniperti, canon of Novara, and one of his penitents, to exorcise

a young girl who was possessed by an evil spirit. In the evening the priest returned home, and having occasion to mount upon a stool to fasten some nails, the stool slid from under his feet, and he was very near being killed. At the very moment in which he fell, the devil cried out by the mouth of the possessed girl, "I thought to have murdered him."

Although God had given Philip this gift of delivering persons from the possession of the devil, he very seldom exercised it, and only when he was, as it were, forced to it by others; for he said that a man should not be hasty in believing persons to be really possessed, or be swayed by every little symptom which they may give of being so; because natural constitution and temperament often produce similar effects, through melancholy, weakness of head, and the like; and in women also the same things happen through over active imagination, sundry bodily infirmities, and even pretences of possession assumed for different purposes. On one occasion a girl was brought to F. Nicolò Gigli, whom her relations asserted to be possessed, because in the night she went screaming about the house, breaking the plates, upsetting everything she could lay hands on, and committing all manner of extravagances. The case was described to the holy father, and he was asked to go and visit her; he went, and saw at once that it was all wilfulness, whereupon he called the girl's brother and said to him, "If you wish to cure your sister, give her a sound beating whenever she begins her fooleries, and that will bring her round without any further trouble." Her brother acted upon this advice, and the girl soon confessed that she had no evil spirit about her, but that it was all imposture

from beginning to end. On another occasion when a young woman was brought to him who was playing the part of a possessed person, the Saint, on seeing her, said to the relatives who brought her, "This young woman is not possessed," and in the end his words were discovered to be true.

Another time a woman named Sidera, the wife of Giovan Camillo Paloccio, was brought from Sabina to Rome to be exorcised, every one believing her to be possessed. One morning when her relations had determined to take her to St. Peter's for the Pope's blessing, she went and threw herself into a well; but there being several persons near at hand, she was got out without having suffered any injury. They then took her to the blessing, and afterwards carried her several times to the church of Spirito Santo de' Napolitani in the Strada Giulia, to have her exorcised by some priests who dwelt there. After they had bruised her all over with blows, and almost suffocated her with continual fomentations, her friends were at last advised to take her to the holy father. As soon as he had seen her and prayed for her, he said to her friends, "She is not possessed, she is insane; have patience with her therefore, and do not put her to any further suffering." She lived a long time, half silly, and breaking out from time to time into some act of insanity. The holy father was therefore very urgent with his subjects that they should not be credulous in this matter, and that they should never exorcise women except publicly in Church, and in the presence of seven or eight witnesses, because of the many grave dangers and suspicions which may arise under such circumstances.

CHAPTER XI

PHILIP APPEARS WHILST ALIVE TO SEVERAL PERSONS IN DIFFERENT PLACES

Another of the wondrous gifts which Philip received from God was that of appearing in different places at once, particularly to assist those who recommended themselves to him in perils either of soul or body.

One of the fathers of the Congregation had, at Philip's recommendation, undertaken a charge which he afterwards thought might prove an occasion of sin to him. He was in great trouble about the matter, though he had never said so to the Saint or to any one who could have told him of it, when one night whilst he was asleep in his room at the Vallicella, he heard the door, which was locked inside, open, and awaking at the noise, although he had no light in the room, he could see the holy father, who then lived at S. Girolamo, entering the chamber. Philip went up to his bedside, and said to him, "How are you?" He replied "Very ill," alluding to the affliction of his mind and the thoughts that disturbed him. Philip, laying his hand on him, made the sign of the cross over him, and said, "Do not fear." He then vanished, and at the same moment all the good father's trouble vanished also, and never returned to molest him again.

When he got up in the morning he found the door still locked, just as if no one had entered.

Another time one of his penitents, who was in the service of Cardinal Santa Fiora, and of whom St. Philip had predicted that he would not persevere in piety, as we have already related, wished to go to Naples, and consulted Philip about it. The Saint told him that he was by no means to go, for that he would either be taken by the Turks or run a risk of being drowned. The penitent, however, determined to go in spite of Philip's warning; and when they got out to sea the ship was attacked by the Turks. Many of those on board threw themselves into the water, and he among the rest, but as he could not swim he was on the point of being drowned. Seeing that his death was at hand, he remembered what the holy father had said to him, and recommended himself to him with all his heart, begging him to extricate him from his danger. Wonderful to relate, Philip appeared to him instantly, and taking him by the hair, said in his usual way, "Do not be afraid;" and holding him in this manner drew him safely to the shore.

When his penitent Marcello Ferro, then advanced in years, was returning from Egypt to Italy, the ship in which he had embarked was assailed off Cyprus by two Turkish galleys, and captured by them. The enemy put the merchants in chains, whereupon Marcello betook himself to prayer, and commended himself most earnestly to God, beseeching Him by the merits of Father Philip his confessor, to deliver him from so great a peril. At that instant he saw the holy father appear, and heard him say his usual words, "Do not

be afraid; commend yourself to God, and you will not be made a slave;" and so it turned out, for when they were about to seize him and put him in chains as they had done the rest, the captain of the Christian ship said to a renegade on board the Turkish galley, "What are you going to do with that poor infirm old man? he is not good for anything." The renegade was moved to compassion by these words, and let him go. When Marcello arrived at Rome he learned that at the very time at which he recommended himself to the Saint, Philip had said to the fathers of the Congregation, "Let us say some prayers for Marcello Ferro, who is just now in the greatest possible danger."

Costanza del Drago, a Roman lady, being very much out of humour with a person about her, would not speak to her or humble herself to her in any way; and on this account she did not go to confession as usual, but continued in her bad temper three or four days. Early one morning when she was half awake and half asleep, she felt some one shake her so violently that she awoke, and heard the voice of the Saint saying, "Now how long are you going to remain in this bad humour?" Terrified by this voice, she acknowledged her fault, and went that same morning to confession to the Saint, telling him all that had happened. He pretended however to know nothing at all about it, and returned her no answer.

Lucrezia Giolia, a most devout lady, wife of Giovanni Animuccia, was a penitent of the Saint, who had fixed her times of prayer, and told her to get up in the night at a particular hour. She, however, often failed in this, and allowed herself to be overcome by

sleep, upon which the holy father said to her, "If you do not get the better of this negligence I will come and wake you myself." And so he did, for every time she did not get up she distinctly heard the voice of the Saint calling to her, "Lucrezia, get up;" and when she went to confession Philip would say, "Now did I not call you last night?"

On one occasion Cesare Baronius was dangerously ill in his rooms at S. Giovanni de' Fiorentini, and as he had already lost his senses, all the medical attendants gave up his case as hopeless. After he had received Extreme Unction he fell asleep for a short time, and in his sleep saw the holy father, who was at S. Girolamo at the time, praying before Christ, Who appeared as painters represent Him rising from the tomb, and His most holy Mother, and pleading for the restoration of Baronius. He heard Philip say with great earnestness, "Give him to me, Lord, give him to me; restore him to me, I wish for him." He persevered in his request for a long time, but Christ always appeared to deny it; at last Cesare saw the holy father turn to the glorious Virgin, beseeching her in the most urgent manner to obtain this favour from her Son, and he perceived that at her prayers our Lord granted it. On this Baronius awoke, fully persuaded that he should not die of that illness; and in fact he began to amend instantly, and to the astonishment of all recovered perfectly in a very short time; so that he himself declares in several places that he owed his life as well as his learning to the prayers of the holy father. When Philip went to see him, Cesare related this vision to him and thanked him, as he used to do for everything; but Philip with his usual pious

dissimulation replied, "It is a dangerous thing to believe in dreams, so keep yourself resigned to the will of God."

Mattia Maffei, whose dream we have related before, was ill and given over by the physicians. The Saint went to see him, taking with him two cases of relics. Notwithstanding the decision of the medical men he said to the invalid, "Do not be afraid, but have faith in Jesus Christ; you will not die;" and as he was going away he laid his hand upon Mattia's heart, and pressed it very strongly, giving him his blessing. About the ninth hour of the night, Mattia heard Philip's voice calling him three times, and saying, "Get up," and the voice was so strong that it inspired him with fear; but rousing himself he found that he was free from fever, and in two days left his bed perfectly recovered.

Cardinal Frederick Borromeo relates that on one occasion a penitent of the holy father was surprised at midnight by a horrible vision of a huge dog or some other beast standing at his bedside on the point of attacking him. He remained a long time in this distress, and when he awoke found himself extremely dejected, and weary and sore as though he had been beaten. He went to Philip in the morning, and told him what had happened to him in the night; the Saint replied, "I can tell you that I was with you, and fought for you. God sent you this vision for such and such a purpose, and it was I who prayed Him to send it."

Pier Francesco Giusto, a Florentine priest and one of Philip's great friends, went from Rome to an abbey which he possessed, and remained there two years

suffering from a severe and inveterate rheumatism, which had so reduced him that he could not use any of his limbs even for the most necessary purposes, and one man was unable to lift him. He tried all kinds of remedies in vain, and the physicians considered his complaint incurable. At last by their advice he was put into a litter and taken back to Rome, but when he arrived there his complaint was so much worse that he besought God in His mercy to let him close his eyes in peace, for the pain was so acute and excessive that he fainted several times in the day. Meanwhile a priest of our Congregation visited him, and told him in Philip's name that the holy father was coming to see him and comfort him that evening. After supper the sick man was tormented by his usual pains till midnight, but at length, wearied out, was beginning to fall asleep, when suddenly Philip appeared to him and pressed his face with his hands. Pier roused himself in great fear, not knowing how the Saint could have entered, as the door of the room was fastened, but he was unable to articulate a word. The Saint asked him how he was; and his tongue being at last loosened, the patient recommended himself most earnestly to Philip, and begged him to obtain from God the favour of his recovery. The holy father then took the hands of the sick man and put them into the form of a cross. Pier remained thus for some time, not knowing what would come of it all; but at length he heard Philip say, "Get up." At these words he rose and sat upright, a thing which he had not been able to do for many months, and then put his legs out of bed as if he were going to get up; upon which the Saint said, "Now see, you are not so bad after all; but

mind and do not say anything," and with these words he instantly disappeared, leaving the good priest so completely cured that he went out of doors that same week, and in a short time was free from every trace of his complaint.

Giovanni Animuccia, of whom there has been already mention, went to Prato in Tuscany, and while there he visited Sister Catherine de' Ricci of the Order of St. Dominic, now enrolled among the Saints, whose Life has been written by Fra Serafino Razzi of the same Order. In the course of conversation Giovanni asked her if she knew Father Philip Neri? The servant of God replied that she knew him by name but not by sight, but that she had a great desire to see him and to converse with him. In the following year Giovanni returned to Prato, and when he visited Sister Catherine again, she told him that she had seen and spoken with Father Philip; although Philip had never left Rome nor Catherine Prato. When Giovanni returned to Rome he told the Saint what had passed between Sister Catherine de' Ricci and himself, and Philip confirmed all that she had said. Speaking of Sister Catherine on the occasion of her death in 1590, in the presence of several persons, Philip said openly that he had seen her while she was alive, and he described all her features one by one, although, as was said before, he had never been in Prato, nor she in Rome.

CHAPTER XII

HE RAISES A YOUNG MAN TO LIFE, AND COMMANDS A LADY TO DIE, WHO WAS IN DANGER OF YIELDING TO TEMPTATION HAD HER AGONY ENDURED LONGER

BESIDES the gifts already mentioned, it pleased the Divine Majesty to confer on Philip the power of working miracles, for which he was not less wonderful during his lifetime than after his death. Both before and after his death, he not only restored the sick to health and delivered many from various dangers, but was even so far favoured by God as to raise the dead to life. It will be sufficient to relate here one instance of this.

Fabrizio de' Massimi, who has been so often mentioned, had five daughters by his wife Lavinia de' Rustici; she was again pregnant, and the pains of labour had commenced, when Fabrizio went to ask the holy father to pray for his wife. Philip, after reflecting for awhile, said, "This time your wife will have a son; but I wish you to give him the name I shall choose; do you agree to this?" Fabrizio answered, "Yes." "Then," replied Philip, "I will give him the name of Paolo." This was not the only time that he made this prediction to Fabrizio; he had said the same to him several times before. As Fabrizio was returning home he met one of his servants, who was coming to tell him that Lavinia had been delivered

of a boy; and the name of Paolo was given him according to the agreement with Philip. After Lavinia's death and when the boy was about fourteen years old, on the 1st of January 1583, he fell sick of a fever, which lasted sixty-five days. Philip went to see him every day, for he loved him tenderly and had heard his confessions ever since he was a little child. He was so pious a boy, that when Germanico Fedeli, wondering at his patience through so long and painful an illness, asked him if he would like to change his present sickness for Germanico's health, the boy replied that he would not exchange it for the health of anybody, as he was quite contented with his sickness.

On the 16th of March the poor boy was near his end; and as the holy father had desired to be informed when he was on the point of expiring, they sent to say that if he wished to see him alive he must come as quickly as possible. The messenger arrived at S. Girolamo whilst Philip was saying mass, so that he could not speak to him. Meanwhile the boy expired; his father closed his eyes; Camillo, the parish priest, who had given him Extreme Unction and made the commendation of his soul, was already gone; and the servants had prepared water to wash the body, and linen cloths to wrap it in. In half-an-hour's time the holy father arrived; Fabrizio met him at the top of the stairs, and said, weeping, "Paolo is dead;" Philip replied: "And why did you not send for me sooner?" "We did," rejoined Fabrizio, "but your Reverence was saying mass." Philip then entered the room where the dead body was, and throwing himself on the edge of the bed, prayed for seven or eight minutes with the usual palpitation of his heart

and trembling of his body. He then took some holy water and sprinkled the boy's face, and put a little into his mouth. After this he breathed in his face, laid his hand upon his forehead, and called twice with a loud and sonorous voice, "Paolo, Paolo!" upon which the youth, as if awakening from a deep sleep, immediately opened his eyes and said, in reply to Philip's call, "Father!" and immediately added, "I forgot to mention a sin, so I should like to go to confession." The holy father made those who were round the bed retire for awhile, and putting a crucifix into Paolo's hand, heard his confession and gave him absolution. When the others returned into the room Philip began to talk to the youth about his sister and mother, who were both dead, and this conversation lasted about half-an-hour, the youth answering with a clear distinct voice, as if he had been in perfect health. The colour returned to his countenance, so that those who saw him could hardly persuade themselves that anything was the matter with him. At last the holy father asked him if he could die willingly; he replied that he could. A second time Philip asked him if he could die willingly; he answered, "Yes, most willingly; especially that I may go and see my mother and sister in paradise." Philip then gave him his blessing, saying, "Go, and be blessed, and pray to God for me;" and immediately with a placid countenance and without the least movement Paolo expired in Philip's arms.[1] During the whole of this scene Fabrizio was

[1] In commemoration of the above there is celebrated in the Chapel of the Palazzo Massimo on 16th March *la Festa del Miracolo*, for which Pius IX. granted a Special Mass by a decree of the S. Congregation of Rites, 1st March 1855. See CARDINAL CAPECELATRO, *op. cit.*, i. 526–35 (English translation).

present with his two daughters, afterwards nuns at Santa Marta, Violante Santa Croce, his second wife, the maid Francesca who had attended Paolo during his illness, and some others.

If it be a miracle to restore life to the dead, it is not a less one to command a person to die and to be at once obeyed; for in both cases nothing short of the Omnipotence of God is required. Philip had received from above this gift also, and like St. Peter of old, separated body and soul by a single word. The anecdote just related would be sufficient to prove this, for when the boy had expressed his readiness to die, he died the instant Philip bade him; but the following instance will still more clearly establish our Saint's possession of this gift. One of the chief ladies of Rome had been ill for more than a month, and Philip went repeatedly to visit her. At length she was at the last stage of the disease, and when the holy father went to her one day he found her in her agony, and apparently in great distress of mind. He stayed there a little while, to assist and console her in that hour of need, and then went away with the intention of returning to the Vallicella. When he had gone some way he stopped and said to those who were with him, "I feel constrained to return to that dying lady," and going back he found her in the same condition, and it seemed as though she were not going to die yet, but would last till the following day. He went up to her, and sending away some persons who were there, laid his hands upon her head, and breathed once or twice into her face, praying most earnestly for her, and uttering a few words with the greatest fervour. He then fixed his eyes upon her, and said in a loud voice

which several persons heard, "Soul! I command you in the name of God to depart from this body;" and at the same instant the lady expired. He then told those who were present that if she had remained in her agony much longer she would have run the risk of giving way to certain temptations, and that on that account he had prayed to God to accelerate her death.

CHAPTER XIII

OF THE OPINION MEN HAD OF PHILIP'S SANCTITY

The great virtues and gifts with which Philip was enriched by God, made him so wonderful in the sight of men, that all who knew him held him to be a Saint; and he was esteemed and revered as such by persons of every rank in life, even by the Popes themselves. Paul IV., after he had satisfied himself of his holiness, as we have before related, had such an esteem for him, that he not only recommended himself to his prayers, but said that he was sorry his onerous duties prevented his attending the exercises of the Oratory. Pius IV. had such a veneration for him that he showed it not only during his life, but in his last hour desired to have Philip's assistance, well knowing the value of his prayers, and he died in the Saint's arms. St. Pius V., at the time of the disturbances about the Oratory, not only approved the exercises, but said that he was delighted to have men in Rome to rouse and quicken the devotion of others as Philip did; and Philip, on the other hand, had always the very highest opinion of the sanctity of that great Pontiff, and kept by him as a relic a red velvet slipper which St. Pius had worn, and sometimes took it to the sick, when he visited them. In one instance he went to a sick lady, and after praying for her, touched the seat of the disease with this slipper, and she was healed. He used also

to keep out of devotion a papal skull-cap belonging to St. Pius, as has been already mentioned.

Gregory XIII. not only had the highest opinion of Philip's prudence, and sought his counsel in matters of the greatest moment, but was also so convinced of his sanctity, that when he gave him an audience he would not allow him to stand, or even to be uncovered, but made him sit, and wear his beretta, conversing with him with even more familiarity and confidence than with his most intimate friends and relations; indeed, when Philip was with him, he would keep even his own nephews waiting, so as to have the Saint longer with him. Sixtus V. showed his estimation of him by giving him with great readiness the bodies of the holy martyrs Papias and Maurus, and conferring several favours and privileges on the Congregation. Gregory XIV. was not content with asking his advice in matters of importance, and making him sit and cover his head in his presence, but had such reverence for him, that when Philip went to kiss his feet at the beginning of his Pontificate, the Pope would not allow him to do so, but came forward to meet him, and as he embraced him, said, "Ah! my father, though I am greater than you in dignity, you are greater than me in sanctity."

Clement VIII. held Philip in such reverence that he recommended himself to his prayers in almost everything which befell him; and when he was ill, he said several times to a friend of his, in allusion to his not getting well, "Father Philip is not praying to God for us." When Philip was unwell, he often sent some one to visit him. He also desired to have him for his confessor, as he had been before he was Pope, but

Philip excused himself on the ground of his old age, and gave him Cesare Baronius in his place. When the Saint went to visit him, which he frequently did, the Pope used to go and meet him, to embrace him, and kiss him, and make him sit by his side with his head covered; and when they separated they used to kiss each other; and what is still more remarkable, the Pope used often to kiss his hand with the greatest tenderness, as Gregory XIII. had done before. Previous to his elevation to the Pontificate, he seemed to think no pleasure so great as that of being in Philip's company. Before his elevation to the Cardinalate, when he was Auditor of the Rota, a person went to give him some information respecting a cause in which he was concerned, and in the course of conversation mentioned that he went to confession to Father Philip; upon which the Auditor said, "That father is truly a Saint, and he will be canonized some day for certain."

As to the opinion which the Cardinals had of him, we may gather it from what they themselves have written, and deposed in their public testimonies. First of all, Agostino Valerio, Cardinal of Verona, wrote a little book while the Saint was alive, called "*Philippus sive de lætitia Christiana.*" In this tract, amongst other praises which he gives him, he calls him the Christian Socrates, and shows how exactly such a name suits him. "That Christian," he says, "may truly be called a Socrates, who despises all external things, is a keen enemy of every vice, cultivates virtue assiduously, is a very master of sincerity, a propagator of true discipline, perpetually teaches humility, not by words only, but by example, has true charity and compassion for all, bearing with the infirmity of many,

instructing some, assisting others by his counsels, commending all in his holy prayers to the Most High, and with such exercises preserving perpetual cheerfulness."

Cardinal Gabriello Paleotto, the first Archbishop of Bologna, was one of Philip's penitents, and in the book which he wrote, "*De bono Senectutis*," proposes Philip who was still living, as the true portrait of a holy and virtuous old man, passing a most beautiful encomium upon him, in the following words: "There is no doubt that from ancient chronicles, and particularly from the sacred histories, we could easily select many old men wonderful for their sanctity, and at the same time rich in all the gifts treated of in the course of this work; but as things which we can see with our eyes and touch with our hands make a stronger impression upon us, and give more strength and lustre to the truth, we have determined to take a living man as our illustration, and place him as a faithful picture before the eyes of all, for the honour of old age. We speak of one who is still living at this very day, and whom all may see, who has lived in Rome, the very theatre of the world, these fifty years and more. He has spent his days so as to win the praise of all, guiding people of every kind along the path of Christian virtue, and animating as well as assisting them wonderfully in the service of God. This is Father Philip Neri, a Florentine, who has reached the age of eighty years, and has so long, like a mighty tree, yielded the various fruits of his virtues for the good of Christian people." For the frontispiece of his book the good Cardinal inserted a portrait of Philip, then still living, although before its publication he was already gone to paradise.

Cardinal Agostino Cusano had such an affection for our Saint, and revered him so much, that he was almost always in his room; and speaking of his holiness he says, "I never knew any one, whether religious or secular, who was held in such veneration as Philip, and that by all kinds of men, princes as well as private persons. This arose from the opinion which they had of his sanctity, and the evident fruit of his labours in directing souls in the way of eternal salvation. He has put an end to apparently irreconcilable dissensions of many years' standing, which many prudent and devout men have been unable to appease, and that with the greatest ease and sweetness, in a very short time; and I have always esteemed his many virtues, which seemed to shine forth all the more for his trying to conceal them." Cardinal Frederick Borromeo, who as well as Cardinal Cusano, went by the name of "Father Philip's soul," had such an opinion of his sanctity, that he speaks of him in the following terms: "During all the time that I was intimate with this venerable man, he always appeared to me so eminent in virtue and so full of divine gifts, that I think he might be compared to many who are spoken of with admiration by ancient authors. He had such a knowledge of the spiritual and interior life, that he may be said to have put in practice in himself and in others, according to their various needs, all that Cassian, Climacus, and Richard of St. Victor have written upon the subject. In a word, I may conclude by saying that no man has ever satisfied me so completely as Philip, indeed he so completely satisfied me that when I have sometimes reflected within myself what was wanting to his perfection, I have been

constrained to answer—nothing." Indeed so great were the love and veneration which this holy Cardinal had for the Saint, that he had a likeness of him in wax, whilst he was yet alive, which he kept with the most reverential affection.

Cardinal Ottavio Paravicini, speaking of Philip, says, "By the grace of God I first came to know Philip when I was about six years old, and from that time I was allowed to enjoy his constant intimacy and familiar confidence until I was twenty-eight, when business called me into Spain. During all that time, as well as after my return from Spain till his death, I watched minutely all his actions, movements, and words, and knew him to be a man burning with the love of God." A little further he says, "I give God infinite thanks for his kindness in giving me such a master, whose great virtues were known to all the world, and whose praise will endure for ever." This Cardinal was so devoted to Philip, that it seemed as if he could not live without him, and he often spent whole days and nights with him. When the holy father was ill, it was his peculiar delight to serve him, as he had done before he was Cardinal; and when he went once to visit him during his last illness, the Saint sent all the others out of the room, and then turning to the Cardinal, said to him, "Ottavio, I wish to talk to you, but when I cough and have occasion to spit, I wish you to hold the basin and wait upon me as you used to do." The Cardinal replied, "This, my father, is the greatest kindness and favour your Reverence could show me." The Saint said this to him not out of any want of respect for his dignity, but in order to satisfy the longing which he perceived the

Cardinal had to wait upon him; and the Cardinal himself, speaking of this, says, "I took such pleasure in serving the father, that although I sometimes suffered much from cold, hunger, and personal inconvenience, I felt a sweetness, a great sweetness in waiting upon him; and every time I call to mind the services I did him, a joy comes over me, mingled with regret that I did not serve him for a longer time." After he was Cardinal, he used to boast of the services he had rendered to the Saint in making his bed, sweeping his rooms, and other similar offices, particularly for the space of eight years.

It was the boast of Cardinal Ottavio Bandini that he had served Philip's mass as a boy; and speaking of his sanctity, he says, "The general opinion of his holiness was such that he was not only revered by all, but the majority went so far as to think that they could not make progress in the spiritual life unless they put themselves under his direction; so that all kinds of people went to the blessed Philip as to an oracle to obtain from him a rule of life and spiritual guidance." A little afterwards he says, "No one who has been intimate with the blessed Philip, and has witnessed his manner of life, and the pure and holy tenor of his actions for so many years, can doubt that the favours which God has wrought by him whilst on earth, and through his invocation since his death, were real and illustrious miracles. For myself, I saw them to be so numerous and so remarkable, that I always considered him to be a servant of God, and I think him now worthy to be esteemed and reverenced as a Saint for the innocence of his life, the miracles which he wrought, and the common consent of men in

his favour." The good Cardinal used also to glory in having received from Philip, when a boy, a box on the ear, which the Saint gave him playfully, in order to impress some advice upon his mind.

Cardinal Francesco Maria Tarugi, when he was Archbishop of Avignon, wrote a letter while the Saint was living, in which he speaks as follows: "I could wish I were one of those who enjoy the first places in the little chapel where the holy father says mass, narrow though it be. But in spite of all the spacious realms which lie between me and it, by the grace of God I am continually present there in faith and love towards my dear father, as I believe that I also have a particular place in his heart; and when he lays it open before God in contemplation, I trust that I do not sit upon the last seat. St. Catherine of Siena made herself a cell in her heart, and in that little chamber she could be alone with Jesus, even when there were crowds around her; and I should wish in like manner to make myself a cell deep in my father's heart, for I believe I should find Jesus there in all the steps of that wonderful and Divine life of three-and-thirty years during which He conversed with us on earth; and when the holy father exults, and his heart leaps within him from excess of love, I would fain exult and leap with him." And towards the end he says, "As for you, rejoice, so long as it pleases God, in this happiness, which I also was able to enjoy for a long time; though, not having known how to use it rightly, I am now for my sins and by God's just judgment deprived of it."

Cardinal Girolamo Panfilio was intimate with Philip for a long time, and thus extols him: "He received

every one with the greatest charity, and assisted and comforted all in such a manner that no one went away from him dissatisfied, or without considering him a man of great holiness. For my part I always regarded him as a Saint, adorned with all the virtues that we should look for in a true servant of God, and almost every day I discovered some fresh proof of holiness in his actions up to the very day of his death." Cardinal Ludovico Madrucci was so attached to him that he repeatedly went to his room to converse with him, and he had such an affection for the institute that he often went to hear the sermons in the Oratory at S. Girolamo. Cardinal Bonelli,[1] nephew of St. Pius V., knowing the esteem his uncle had for Philip, loved him most tenderly, and revered him as a person of eminent sanctity and devotion. He often went to visit him, and desired to have Philip often at his own house. Cardinal Alessandro de' Medici, Archbishop of Florence, afterwards Leo XI., went to Philip at least once a week, and remained the whole day in familiar conversation with him, and it seemed to him as though he were in paradise whilst he was conversing with the Saint. Cardinal Pier Donato Cesi used to show him singular respect, and conferred many benefits upon the Congregation. Cardinal Guglielmo Sirleto loved and esteemed him to such a degree that it seemed as though he could never tire of speaking of his sanctity. The same may be said of Cardinal Antonio Caraffa, and Giulio Antonio Santorio, Cardinal of Santa Severina, who was also his

[1] Cardinal Bonelli, nephew of St. Pius V., assumed the name of Alessandrino when raised to the Cardinalate, in memory of his uncle, who was so called as having been born in the neighbourhood of Alessandria, Piedmont. See *Histoire de S. Pie V.*, par le COMTE DE FALLOUX, tom. i. p. 148.

penitent, and always regarded him as a man of eminent and special gifts.

The following Cardinals may also be mentioned as having esteemed Philip as a Saint, Cardinal Alessandro Farnese, Ranuccio Farnese Cardinal di Sant' Angelo, Cardinal Girolamo Leandro di Ceneda, Otto von Truchsess, Cardinal of Augsburg, Cardinals Colonna, Gesualdo, Gambara, Savelli, Ferrerio, Salviati, Ascanio Colonna, Mondovì, Gaetano, de Gondi, della Rovere, Gonzaga, Toledo, Bellarmine, Antoniani, Sfondrato, Pepoli, and Morosino, all of whom were united with Philip in the bonds of the closest intimacy.

The religious of almost all the orders loved him excessively, but none more than the Dominican fathers, to whom he sent a very great number of his penitents. Hence when he went sometimes with his spiritual children to the church of the Dominicans, or to S. Silvestro on Monte Cavallo, or to Santa Maria degli Angeli, or other religious houses, those servants of God, from the opinion they had of his sanctity, would come out to meet him, kneel down and kiss his hand, and beg his blessing, as if it were an Angel of the Lord whom they beheld. And this esteem was felt for him not only by ordinary religious, but by the most eminent and distinguished men in the different orders. Father Franceschino, of the Conventuals, a man of holy life and a famous preacher, not only went very often to consult him about his own affairs, but used to pay the greatest attention to the sermons at the Oratory, and frequently preached there himself. Fra Evangelista, of the Observantines, surnamed Il Marcellino, a most famous preacher who died at Aracœli in the odour of sanctity, had the greatest veneration for

Philip. Fra Francesco Panigarola, of the same order, Bishop of Asti, and an excellent preacher, was a great friend of the holy father, and thought so highly of his sanctity that he said to several persons, "Philip is a living relic." Alfonso the Capuchin, surnamed Father Lupo, used to treat Philip with the utmost reverence, hanging upon his words, and humbling himself to the ground in his presence. Fra Paolino of Lucca, a Dominican, esteemed throughout his order for his learning and purity of life, submitted himself so completely to Philip's judgment, and considered him so enlightened in the things of God, that having refused out of humility to accept one of the chief offices in his order in spite of the prayers of his brethren, as soon as the Saint bade him accept it, he obeyed without any further opposition. In a word, a very great number of religious, eminent for their learning and piety, revered Philip as a Saint; but for the sake of brevity we must pass them over.

The esteem and reverence which his spiritual children had for him may be gathered both from what we have already related and from various other signs Whilst he was still living, they used to take things that belonged to him and keep them as relics. When his hair was cut they secretly collected it and carried it about them with reverence, as a holy thing. One day the Saint perceived this and had the hair thrown out of the window; his penitents went to the place where it had been thrown and secretly collected it. Some of them also preserved small quantities of his blood, and in particular one whole phial of what he shed from his mouth in the copious bleedings of his last illness. Others went to such a length in their

esteem for his sanctity that their devotion led them, while he was still living, to say three times every day, "*Sancte Philippe, ora pro me,*" and some said it in the form of a chaplet, sixty-three times every day. Some kept his portrait in their rooms among the pictures of the other Saints, and knelt down before it every morning before they left the house. Many would never allow a day to pass without going to get his blessing, and some of them kissed his feet. Others again were so anxious to remain in his company that even when they were young and their companions invited them to go to recreation with them, they would not go, and used to be quite afraid lest the Saint should tell them to go with the rest, because their greatest recreation was to be with him; and they used to ask him to pray that they might die before him, so that they might not have to live without his friendship.

They had such confidence in his prayers that they used to say, "I hope in the goodness of God that I shall obtain whatever I ask of Him through the intercession of Father Philip, if only it be for His glory." Others said, "If I look at my life I consider myself a lost man, but through the prayers of Father Philip I hope to be saved." Some were so possessed with the idea of his being a Saint that they said, "If news were brought me that Philip had raised the dead, nay if I were to see him do it with my own eyes, I should not be a whit surprised." Indeed I can myself testify to having heard many declare that neither his beatification nor his canonization increased the opinion they had of his sanctity; for it seemed to them that they could say in the words of Scripture, "*Manus nostræ*

contrectaverunt," our own hands have handled what the holy Church and the Supreme Pontiff have now solemnly determined. As to the titles and praises which men gave him, they are almost incredible to relate; some called him an angel, others a prophet, others Moses; some honoured him with one name, others with another, but all spoke of him as of one come from heaven. A penitent of the Saint, who became a Capuchin friar, exhorted one of his friends who was going to Rome to put himself under the direction of Father Philip of Chiesa Nuova; "For," he said, "that father is an apostle, a St. Peter, a St. Paul." His friend was rather scandalized at such language, as savouring of exaggeration; but when he arrived in Rome and had become intimate with the Saint, he was astonished at all he saw and discovered in him, and said, "Truly that friar did not speak without reason." Father Francesco Cardone, a Dominican, who was intimate with the Saint for forty years and greatly admired his manner of life, used to pronounce this beautiful eulogium on him, "*Philippus in humilitate magnus, in castitate angelus, in paupertate dives.*"

Many held for certain that he had arrived at perfection in every virtue, and that he ruled his passions as he pleased without any difficulty; nay, he seemed to have acquired dominion over the first impulses and motions of them. Gentlemen of the highest rank who were his spiritual children esteemed it a favour to be allowed to make his bed, to sweep his room, and to clean his shoes; and vied with one another in waiting upon him, especially in his illnesses. They treasured his words as so many oracles. In the Process there is hardly a single witness who does not call him a Saint,

and it was the common opinion of his disciples that he ought to be canonized, many declaring that it was enough to look at him to be convinced that he was a Saint, for his very face breathed sanctity.

The Abate Marco Antonio Maffa had such an esteem for him that he could not talk of him without apparently using excessive language, and speaking of his sanctity he says, "Although I am the vilest sinner in the world, yet ever since I knew Father Philip intimately I have venerated him as a Saint; and when I went to confession to him I felt that he breathed forth sanctity, particularly when he gave me absolution, a feeling which I never had when I made my confession to others; and I had also a particular devotion at his mass." In a word, Cardinals, bishops, and prelates of every rank, if only they had in any way known Philip, had an extraordinary veneration for him, and most of them kissed his hand with great devotion.

Lastly, Saints themselves regarded him as a Saint. Of St. Pius we have already spoken in the beginning of this chapter. St. Charles, when he came from Milan to Rome, used to go and spend four or five hours with him, and when he was at Milan frequently wrote to him to ask his advice about different things of almost daily occurrence. He was often seen on his knees before Philip, kissing his hand and shedding floods of tears. He spoke of him to his own people as a Saint, and recommended himself to his prayers with the greatest earnestness. As he was leaving his rooms one day he said, "Philip is a man of great sanctity, and of wonderful sincerity." He took such pleasure in being with him, and had such a relish for the exercises he had instituted, that on one occasion he

remained a whole day in our house. It was the feast of St. Francis, and after saying mass he gave communion to such crowds of people that it occupied him from dawn till after mid-day. The famous Dr. Martino Navarro gave up saying mass on this occasion in order that he might receive communion from St. Charles. After his mass the holy Archbishop examined minutely the institute of the Congregation, and the fabric of the church and house; he was present at the sermons in the afternoon, and at the Oratory in the evening, and remained to sup and sleep with us. In the morning he went away greatly edified, and said to the members of the Congregation, "O happy you! who have a man to give you such laudable and holy institutes." He got Philip to preach in Sant' Ambrogio del Corso, and assisted at the sermon with the greatest attention. Philip, on his part, frequently went to hear St. Charles, and is thus represented in a picture in that Church. The two Saints also often said office together.

That servant of God, Father Felix the Capuchin, now a canonized Saint, had such a reverence for Philip, that he often went to beg his blessing on his knees. One day he saw him from Monte Cavallo at a distance, whereupon he ran and threw himself at his feet and kissed his hands. Philip embraced him closely, and they both remained for some time without uttering a word, and then parted, like St. Louis of France and Brother Giles the companion of St. Francis, who saluted each other and parted without breaking silence, having, as it were, conversed with each other inwardly. Another time St. Felix went to him at S. Girolamo, and knelt down as usual and asked his blessing; Philip

however would not bless him, but knelt down himself, and asked St. Felix for his blessing, and they both remained for some time on their knees in this holy contest, embracing one another. It was the common custom both of St. Felix and of Fra Raniero, his companion and a man of great holiness, to kneel before the holy father and ask his blessing; and the pleasure they felt in his company was so great that it seemed as if they could never tear themselves away.

The servant of God, St. Catherine of Ricci, who has been mentioned before, wrote to Philip as to a Saint, and recommended herself to his prayers. His penitent St. Camillus de Lellis, St. Ignatius Loyola, and the Blessed Alessandro Sauli, Bishop of Pavia, all reverenced him as a Saint, as may be gathered from their lives.

The Venerable Sister Orsola of Naples held him in such veneration that she speaks of him in the following manner: "By order of Pope Gregory XIII. I was put under the direction of Father Philip, and though I am not a judge of spiritual things, I could not help discerning in him a great love of God, and seeing how ardently his heart ever burned with that holy fire: when he spoke to me he seemed to tremble all over, through the desire he had of drawing souls to God. He took great pains in trying my spirit. At first he reviled me excessively in order to prove me, and then I knelt before him, and said that he had a true knowledge of me, and kissed his feet. Then he said, 'Now do you make the same reproaches to me,' and he was quite importunate with me that I should revile him, from which I perceived his great humility. It happened also, that in his presence I had my usual ecstasy, which

indeed is my cross; and when others called me I heard nothing, but when Philip called to me by the most holy Name of Jesus, his blessed voice penetrated me in such a manner that I returned from my ecstasy, a thing unusual with me, and discerned the power of God in him. On another occasion, in the church of S. Girolamo, after receiving holy communion from his hands, I again went into an ecstasy. When mass was over he ordered me to walk with him, and although I was still out of myself with the ecstasy, his command prevailed, and made me walk."

The Venerable Sister Francesca del Serrone of S. Severino, whose life was printed some years ago, came to Rome for the Jubilee of 1575, and after having a long conversation with the Saint, said that Jesus was born in his heart, and that he had the spirit of St. Catherine of Siena; and she esteemed him so much that she not only obeyed his maxims, which she considered as so many precious jewels, but also kept as a relic a coif which she had on her head when she went to confession to him, simply because he had touched it in giving her absolution.

In fine, so universal was the opinion of Philip's sanctity, that people came to him not only from all parts of Italy, but from France, Spain, Germany, and all Christendom; and even the infidels and Jews who ever had any communication with him, revered him as a holy man.

BOOK IV

WHICH TREATS OF PHILIP'S SICKNESSES AND DEATH

CHAPTER I

PHILIP'S LAST SICKNESSES, AND THE APPARITION OF OUR BLESSED LADY

PHILIP, laden with years and merits, was now drawing towards the close of his life. The year before his death, he was attacked during the month of April by a tertian fever, which lasted several days; and he had scarcely recovered from this when, in May, he was seized with such excessive pains in his loins that in a few days his pulse was almost gone, he took next to no food, and could hardly speak so as to make himself understood. He passed his time however in the greatest peace; he made no complaint, and gave way to no restless movements, but only kept saying in a low voice, "*Adauge dolorem, sed adauge patientiam*," "Increase my pain, but increase my patience too." One day when he had endured these agonies for ten or twelve hours without the pain in the least diminishing, and was suffering from retention, about three hours before the Ave Maria the medical men, Angelo da Bagnarea and Ridolfo Silvestri, came to see him. They felt his pulse, and said that he had now but a very short time to live; they then closed the curtains and began to talk in a low voice with those who were in the room. Of these some were inmates of the house and others were not, but they were all spiritual children of Philip, and were

overwhelmed with grief on hearing of the approaching death of their beloved father.

They gradually became silent, and had remained so for some little time, when suddenly the Saint began to cry out with a loud voice, "He who desires aught else but God deceives himself utterly; he who loves any other than God falls shamefully. Ah, my most holy Madonna, my beautiful Madonna, my blessed Madonna!" He said this with such earnestness and vehemence of spirit that he made the whole bed tremble. At the sound of his voice, the medical men ran to his bed, and one of them drew back the curtains, while the others who were in the room came forward; and there they saw the holy father with his hands lifted up towards heaven, and his body raised up in the air about a foot above the bed. He kept stretching out his arms, and seemed to be embracing some one with great affection, whilst he continued to repeat the same words, and weeping most tenderly, added, "I am not worthy, for who am I, my dear Madonna, that you should come to see me and take away my pain? and what shall I do if I get well, I who have never yet done any good?" Those who stood by were all astonished, some began to weep with emotion, others felt a certain feeling of dread thrill through them, while the rest looked on with wondering expectation to see what would be the end of this sudden change. The medical men now inquired of him what was the matter, on which Philip lying down again on his bed, answered, "Did you not see the Blessed Virgin who came to free me from my pain?" Having said these words, he looked round as if returning to himself, and seeing so many persons present, covered

his face with the sheet and burst into tears. He remained weeping thus for a long time, until the medical men, fearing that it might injure him seriously, besought him to stop, saying, "No more, Father, no more." Then the Saint said to them openly, "I have no longer any need of your services, the Madonna has come and healed me." On this the medical men felt his pulse, and found that the fever had quite left him and that he was cured; and the next morning he got up from his bed. Angelo da Bagnarea, on reaching home, wrote a minute account of all that had happened, and although Philip earnestly besought the physicians not to tell any one of what had occurred, they were no sooner out of the house than they began to spread the news of it abroad. It soon came to the ears of Cardinals Cusano and Borromeo, who came immediately to congratulate the holy father, both on having recovered his health, and on having received, as they had heard, a visit from the Madonna. They were both very urgent with him to relate his vision to them, and after much entreaty, Philip, who loved them tenderly, was prevailed on to recount it exactly as it had happened. Cardinal Borromeo, knowing what a consolation it would be to his Holiness Clement VIII., who desired to hear constantly of Philip's state, immediately wrote an account of it and sent it to him. During the whole of that evening Philip did nothing else but recommend the two Cardinals, and all who came into his room, to have a great devotion towards the Blessed Virgin, and he did this with the greatest earnestness and tenderness, saying, "Know, my children, and believe me who know it, that there is no more powerful way to obtain favours from God than through the prayers of the

Blessed Virgin;" and he exhorted them to say frequently those words which we have already mentioned, "Virgin Mary, Mother of God, pray to Jesus for me."

In the following year, 1595, he was again seized on the last day of March with a fever, which was so violent, and accompanied with such a shivering that he was unable to speak a single word to the Cardinal of Verona, who came to see him. This illness lasted during the whole of April. He had, however, begged of God to let him say mass on the first of May, in honour of Saints Philip and James, who were his special patrons, and his prayer was heard, for on that morning he celebrated and gave communion to several of his spiritual children, and seemed so strong and hearty that it was clear that God had miraculously cured him. Indeed he had foretold that he should recover, even when every one had given up all hopes of him; for he said to Nero de' Neri, "I intend to give you communion on the feast of Saints Philip and James, for I know that these Saints will obtain for me the grace to say mass on that day, and I mean to do so." Nevertheless, out of obedience to the medical men, who advised him to wait until his health was quite re-established, he abstained from saying mass on the following days, though he communicated every morning as usual. At the end of that time he began to say mass again daily up to the twelfth of May.

On that day, which is the festival of the martyrs Saints Nereus, Achilleus, and Flavia Domitilla, patrons of the Congregation, he was suddenly seized with so violent an effusion of blood from the mouth, that he remained without pulse and without any hope of life.

As they feared that every moment would be his last, Cesare Baronius, who was then superior, not being able to give him the Viaticum, administered Extreme Unction in the presence of Cardinal Frederick Borromeo. When Philip had received this Sacrament, he seemed to revive a little, whereupon the Cardinal expressed a wish to give him the Viaticum with his own hand. The instant he entered the chamber, bearing in his hand the most holy Sacrament, the holy old man opened his eyes, which till then had been closed, and with great fervour of spirit cried out with a loud voice and with many tears, "Behold my Love, behold my Love; behold Him who is all my Love and all my Good; give me my Love quickly." He said this with such affection and tenderness that it made every one weep. When the Cardinal, before giving him the Blessed Sacrament, pronounced the words, *Domine, non sum dignus*, Philip repeated them with such devotion and with such a loud voice, that it seemed as if nothing ailed him; and he went on saying, "No, Lord! I am not worthy, and I never was worthy, for I have never done a single good thing." He wept bitterly as he said this, and went on for some time uttering similar words; at the moment of receiving the communion especially, he cried out as if all inflamed with ardour, "Come, Lord, come to me; come, O my Love;" then having communicated, he added, "Now I have received the true Physician of my soul; *Vanitas vanitatum, et omnia vanitas;* he who wishes for aught else than Christ, knows not what he seeks, or what he wishes." During the rest of that day he remained tranquil and full of consolation. In the evening he had three or four similar attacks,

during which he lost a great quantity of blood, suffering at the same time extreme pain. He was not at all troubled at this, but raised his eyes to heaven, and said, "Praised be God, who allows me in some sense to return Him blood for blood." Seeing one of his spiritual children who was present looking very much alarmed, he turned to him and said, "Are you afraid? I have not the slightest fear."

It was perfectly true that he had no fear, for that which he so ardently longed for was now approaching. These attacks were followed by a cough and such a difficulty in breathing that the Saint frequently said, "I feel that I am dying;" and although they administered a great many remedies, nothing was of any service to him. Notwithstanding this, when the medical men came to see him the following morning, Philip said to them, "Be off with you; your services are not wanted; my remedies are a great deal more efficacious than yours; I sent the first thing this morning to give alms to several religious houses, in order that they might say masses and pray to God for me, and from that time I have not vomited any more blood, I am free from pain, I have no longer any difficulty in breathing, and I feel so much better that I seem to have perfectly recovered." The medical men felt his pulse, and found to their astonishment that what he said was true, and declared that this convalescence was nothing less than miraculous. From that day down to the 26th of May, Philip enjoyed perfect health, daily reciting his office, saying mass, hearing confessions, and giving communion; so that every one thought that he would at least get through another year.

CHAPTER II

PHILIP FORETELLS HIS DEATH

Long before this, Philip had on various occasions foretold not only his death, but the day, the hour, and the manner of it, and the place where he should be buried.

First he predicted it by declaring several times in his different sicknesses that he should not die then; for God in His goodness went on discovering to him step by step, what His intentions were concerning him. Thus in the year 1562 he was laid up with an excessive pain in his right arm, which brought on a fever, and at last reduced him to such a state that his physicians, who were some of the first in Rome, namely, Ippolito Salviati, Stefano Carasio, and Bartolommeo Eustazio, feared for his life. Hereupon those who were attending him wished him to receive the Viaticum and Extreme Unction; but the Saint called Francesco Maria Tarugi and said to him, "I do not wish to neglect preparing for death (he had then just made his general confession), but be assured that I shall certainly not die of this sickness; for God, who of His goodness has hitherto bestowed such graces on me, would not have left me so exhausted of devotion as I am now, if this were the hour of my death." He used often to say when he was ill, that God would not let him die without first letting him know of it, and without giving him an extraordinary supply of fervour

and devotion. Accordingly, after he had received the Viaticum and Extreme Unction the fever suddenly left him, and then the pain in his arm gradually diminished: upon which he got up and returned as usual to his ordinary employments without going through any period of convalescence.

In the year 1592, about the 20th of November, he fell very ill of a fever, which lasted a long time, so that every one thought he would certainly die of it. One evening Girolamo Cordella came to see him, and on leaving him said with great sorrow to those in the house that the father was certainly near his end. Next morning he returned to see whether the Saint was still living, whereupon Philip called him and said, "My Cordella, believe me, I shall not die this time, as you think;" and so it turned out, for on the following day he suddenly recovered and returned to his usual duties.

This sickness was so serious and lasted so long, that his spiritual children asked him to let them go to confession to other confessors, as Christmas Day was close at hand; the Saint, however, would not allow them, but said, "Have a little patience, I will hear your confessions myself this Christmas," and so he did.

On the last day of March in the year in which he died, he wrote to Father Flaminio Ricci of Fermo, who was then at Naples, to desire him to return to Rome as soon as possible, for he wished to see him before he died. This father was very much beloved by Philip, and was the third Provost of the Congregation after the death of the Saint. Flaminio wrote in reply to say that he would willingly return, but that he should be unable to do so before September; upon which

Philip again desired him to return immediately. He still however delayed, being detained by several persons of high rank, especially by the Archbishop of Naples. Philip therefore had letters written to him again, twice successively urging him to come back, but in the second letter he said, "You will now be too late," and so it turned out. Twelve days before his death Philip said to Nero del Nero, who was congratulating him on the recovery of his health, "My Nero, I am cured, and feel at present no pain whatever, but still I have but a few days to live, and my death will be when least expected, and it will take place between light and dark," all of which came to pass. He knew so well that he should die unexpectedly, that he was always saying, "My children, we must die," and he repeated these words so often, that many got quite tired of hearing them, and said to him, "Father, we know very well that we must die." "That is enough," said Philip: "I tell you that we must die, and yet you do not believe it." At the time that he was suffering from the effusion of blood which we have mentioned, the Abate Marco Antonio Maffa said to him, "Never fear, Father, God will make you live a long time yet, if for nothing else, at least for the good of souls." To which Philip replied in his usual way, as if joking, "If you will be good enough to enable me to live to the end of this year, you shall be handsomely rewarded." Three years and more before his death he had promised Francesco Zazzara, who was then a youth of eighteen, that before he died he would tell him what he was to do, and what rules he was to observe after his death. The young man often reminded him of this promise, and the Saint always replied, "Do not fear, I pray for

you every day in my mass, and I will tell you whatever the Lord may please to reveal to me; do not fear that I shall die without first telling you what I want you to do; you have put your confidence in me, and I do not intend that you shall be disappointed." During all this time, though Philip was several times in danger of death, he never said a word to Francesco till the ninth day before he died, when although there seemed to be no danger of his death, he suddenly sent for him and told him what he had so long promised to tell him; upon which the youth began to weep, feeling convinced that the Saint would now very shortly die, and he was not mistaken. A few days before the holy father died, he made them collect all his writings, letters, and memoranda, and had them all burnt; he had never done anything of this kind in all his other sicknesses, and therefore every one considered it a sign that his end was fast approaching. Ten days before his death, Philip called one of the brothers, named Giovan Battista Guerra, and asked him, "What day of the month is this?" He answered, "The fifteenth." "Fifteen," said Philip, "fifteen and ten make twenty-five, and then I shall go." Often too, during this time, he said to Father Germanico, "I have given you a great deal of trouble, but I shall not do so much longer." One evening he took his hand, and pressing it said, "O Germanico, what things you will see ere many days are past!" He repeated this several times, so that Germanico began to grow frightened, thinking that some dreadful disaster was about to befall Christendom; but after the death of Philip he understood what the Saint meant by those words.

On the 18th of May Father Germanico, having to go to Carbognano, a place about a day's journey from Rome, where the Congregation had some property, came to the Saint for his blessing, and said, "I do not like to leave Rome unless your Reverence will promise me that on my return I shall find you alive and well." Philip inquired, "How long shall you be away?" to which he answered, "I shall certainly be home by the day before the Feast of Corpus Domini." The Saint remained silent for some time, after which he said, "Go, and come back by the time you mention." Germanico therefore started for Carbognano, and after he had been there some days, on the night before the Vigil of Corpus Domini he had a dream, in which he seemed to be at Rome in the room of the holy father, whom he saw ill in bed, and he heard Philip say to him, "Germanico, I am dying;" he answered, "Father, you have often been in greater danger and God has spared you to us, and He will doubtless do the same now;" to which the Saint replied, "I am going this time." At this moment he awoke, and fearing that Philip might really be dying, resolved to set out at once for Rome, notwithstanding the earnest entreaties of the people of Carbognano that he would remain with them over the festival. He started therefore very early in the morning, and immediately on his arrival went to the Saint, whom he found alive and well. He kissed his hand, and Philip said to him, "You have done right in returning; it would have been a mistake had you remained longer;" and the following night Philip died.

The day before the Feast of Corpus Domini, he sent for F. Pietro Consolini to his room; and making

him put his hand upon his breast and touch his ribs, which were broken and pushed outwards as we have described, he said to him, as if bidding him farewell, "Remember to say mass for me." Father Consolini replied that he had already done so, and that he always said mass for his Reverence when he had no other obligation; "But," he added, "I hardly think you are in want of it now, for you have quite recovered." "The mass," said the Saint, "that I ask of you, is not the mass that you are speaking of, but the Mass of the Dead." On the same day, a woman named Bernardina, who was about eighty years of age, lay dying, and was apparently so near her end that the attendants began to prepare the water for washing her body after death. The vicar of the parish, F. Antonio Carli, on taking his leave of her, told her that he would go and recommend her to the prayers of Father Philip, which he accordingly did: Philip began to pray for her, and said, "Go, Bernardina will recover, and I shall die." At the very instant that Philip began to pray for her, the sick woman broke out into a perspiration and soon recovered, and on the night following Philip died.

He also predicted the place where he should be buried; for one day, a short time before his death, when he was talking with Francesco Bozio, he said to him, "Francesco, I mean to come and take up my abode near you;" to which Francesco replied that the room was not a suitable one for his Reverence; but Philip repeated that he was quite determined to take up his abode near him; and so in the end it turned out, for when the Saint died, his body was deposited in a little chapel above the arches of the church,

opposite the organ on the epistle side, which little chapel was close to the room of Father Francesco.

Giovan Battista Guerra, when superintending the building, said one day to Philip, "We have arranged the place where the fathers and brothers of the Congregation are to be buried." To which the Saint replied, "Have you prepared a place for me?" "Yes, Father," said Guerra, "we have prepared it just under the high altar, on the epistle side." "But you will not leave me there," said Philip. "Yes, we shall, Father," said the brother, "we shall leave you there." "No," said Philip, "you will put me there, but you will not leave me there." Guerra was silent; but the event proved the truth of Philip's words, for after his death, he was placed by order of Giovan Battista in the place that had been prepared for him, under the high altar; but on the following day, by order of the Cardinal of Florence and Cardinal Borromeo, Giovan Battista himself removed the body of the Saint from that place to the little chapel we have just described.

CHAPTER III

PHILIP DIES IN PEACE ON THE NIGHT AFTER THE FEAST OF CORPUS DOMINI, THE 26TH OF MAY, 1595

As the time drew near when the Saint was to depart from this life, he said mass every morning with such wonderful joy and fervour that it was evident his time was short. The Feast of Corpus Domini, a festival for which he had a particular devotion and which fell that year on the 25th of May, having at length arrived, the first thing in the morning Philip gave orders to admit all who wanted to come to him to confession; he began accordingly very early to hear the confessions of his spiritual children, just as if he had been in perfect health. He begged many of them to say a rosary for him after his death, and gave it to some as their penance; he gave them a great many spiritual instructions, particularly enjoining on them the frequentation of the Sacraments, hearing sermons, and reading the Lives of the Saints; and embraced them with great tenderness and many unusual marks of affection. The confessions being ended, he recited the canonical hours with extraordinary devotion, and then said mass in his little chapel two hours earlier than his usual time. At the beginning of his mass he remained for some time looking fixedly at the hill

ST. PHILIP'S PRIVATE ORATORY.

of S. Onofrio,[1] which was visible from the chapel, just as if he saw some great vision. On coming to the *Gloria in Excelsis* he began to sing, which was an unusual thing for him, and sang the whole of it with the greatest joy and devotion, and all the rest of the mass he said with extraordinary exultation, and as if singing. After mass he gave communion to several persons. He then made his thanksgiving, at the end of which a little broth was brought to him, and he was heard to say, "They think that I am quite recovered, but it is not so." He then went again to the confessional, and received with the greatest sweetness all who came, caressing and embracing them more than usual.

Cardinal Agostino Cusano and Cardinal Frederick Borromeo now came to see him on their return from the procession of the most Holy Sacrament, and remained talking of divine things with him till dinner time. As soon as the Cardinals had left him he took his usual collation, and after having taken a short rest, said Vespers and Compline with more than ordinary devotion; the rest of the day he spent partly in receiving

[1] The municipality of Rome affixed in 1898 the following inscription at S. Onofrio:—

S.P.Q.R.
All' Ombra di questa Quercia
TORQUATO TASSO
Vicino ai Sospirati Allori e alla Morte
Ripensava silenzioso
Le Miserie Sue Tutte
E FIL PPO NERI
Fra liete grida si faceva
Co' fanciulli fanciullo
Sapientemente.
MDCCCXCVIII.

those who came to see him, of whom at parting he took a special leave as if it were a last farewell, and partly in having read to him the Lives of the Saints, particularly that of St. Bernardine of Siena, which he had read over to him a second time. At five o'clock Cardinal Cusano came a second time, and with him Girolamo Panfilio, at that time Auditor of the Rota, and soon after Spinello Benci, Bishop of Montepulciano. With these visitors Philip said the matins of the next day's office, the rest of which he was to finish with the Angels and Saints in paradise. Having finished matins they left the place where they had said office; and on Cardinal Cusano offering to assist Philip in ascending a staircase from the corridor to his room, the Saint refused to let him, saying with a smile, "Do you think that I have not got quite strong again?" When they had entered his room Angelo da Bagnarea, the medical man, came in, and said that he had come to see him not as a physician but as a friend, and then feeling his pulse added, "Why, Father, you are better than you have ever been before; for these last ten years I have not seen you in such excellent health;" and on leaving the room he said the same to Father Gallonio and others. The Saint afterwards heard the Cardinal's confession, and on taking leave of him, accompanied him to the staircase, contrary to his usual custom, pressing his hands earnestly, and looking intently in his face as much as to say, "We shall never meet again." During the rest of the day down to supper time he heard several other confessions. He supped alone, as was his usual custom, and after supper heard the confessions of the fathers who were to say the first masses on the following morning. After this

many of the community came according to their custom for his blessing, which he gave them, at the same time entering into long and familiar conversation on serious subjects, with extraordinary sweetness.

At the third hour[1] of the night he performed his usual spiritual exercises, and then went to bed in perfect health, without showing the slightest sign of illness. But he well knew that the hour of his death was at hand, and as soon as he was in bed he repeated with great earnestness those words which he had so often said of late, "Last of all, we must die." Shortly afterwards he inquired what time it was, and was told that the third hour of the night had struck. Whereupon, as if talking to himself, he said, "Three and two are five, three and three are six, and then I shall go." He now laid himself down in bed, and dismissed all who were with him, wishing to employ what little time remained to him in conversing with his Lord, Whom he awaited with the most ardent desire. When it had struck five (of the night) he arose and began to walk up and down his room; on which F. Antonio Gallonio, who slept in the room beneath, ran up and found him lying again upon his bed, with such a violent cough and effusion of blood that there was great reason to fear it would choke him. Father Antonio asked him how he felt, and he replied, "Antonio, I am going." Father Antonio now ran to call for help, and sent for the medical men; then returning with several others to the room of the Saint he found him

[1] It may be as well to inform some readers that the Italians reckon the hours of the day and night from sunset. The third hour of the night at this time of the year would be shortly after eleven o'clock of our reckoning, and the time of the Saint's death about two o'clock in the morning of the 26th.

sitting on the bed, in which posture he remained till his death. Thinking that this attack was of the same nature as the previous ones, they applied what remedies they could, and succeeded in stopping the cough, so that in a quarter of an hour the Saint seemed to have recovered, and was able to speak distinctly and easily. He however knew well that the moment of his death had arrived, and said to them, "Do not trouble yourselves to apply remedies, for I am dying." Meantime all the fathers were called up to his room, and it seemed as if he was only waiting for them before he died.

They knelt, some around his bed, others about the room weeping, while Cesare Baronius, who was then superior, made the commendation of his soul. When it was ended the medical man felt his pulse, and told the fathers he was dying, which they had not perceived, as he was sitting up in bed and only appeared to have some slight difficulty in breathing. On this Baronius instantly said to him in a loud voice, "Father, are you going to leave us without saying a word to us? Give us at least your blessing." At these words Philip lifted his hand slightly, and opening his eyes which till then had remained closed, raised them towards heaven and kept them fixed there for some time; then lowering them towards the fathers who were kneeling round him he made a gentle inclination of the head towards them, as if he had obtained for them the blessing of God, and thus without another movement, but as if gently falling asleep, he expired.

The Saint had made a will as far back as 1582, in which he left everything to his Congregation, though with a charge of thirteen thousand scudi for debts

incurred in the building of the church and other expenses, exhorting the fathers at the same time not to fear on this account, but to trust in God. He further entreated them to continue detached from riches, pointing out the evils which spring from them; to love poverty, the readiest means of acquiring humility, the spirit of prayer, charity towards others, trust in God, and all virtues: above all, to observe the rules which he had given them, and to have a cordial love for one another. He remitted in favour of the house of S. Girolamo della Carità whatever claims he might have on it for the restoration and enlargement of the building, or for the service which he had given to the church without any recompense, and left a few legacies to provide for the necessities of some of his spiritual children.

In 1584 he made a second will, annulling these legacies and leaving others, the circumstances having changed; and for the same reason he afterwards added two codicils, one in 1588 cancelling one of the former legacies, and the other twelve days before his death, withdrawing all of them, and leaving in their place three legacies, to F. Germanico Fedeli, F. Antonio Gallonio, and Alessandro Illuminati, all of the Congregation.

CHAPTER IV

IMMEDIATELY AFTER HIS DEATH PHILIP APPEARS TO SEVERAL PERSONS

Immediately after his death Philip appeared to a number of persons. Teo Guerra, who was at Siena, was lying between sleeping and waking, when he beheld the holy father who was all resplendent, and who fixed his eyes on him and said, "Peace be with thee, my brother; behold I am going to a better place." At these words Teo Guerra roused himself completely, and heard them repeated three times, after which the vision disappeared. He afterwards received letters informing him that at that very time Philip had passed to a better life. Philip also appeared to a nun in the monastery of S. Cecilia in Trastevere, named Sister Ortensia Anelli, who saw him clothed in white and carried in a seat by two angels, and heard him say, "I am going to my rest: persevere in the labours of the religious life, for where I am going you also shall come, and doubt not but that I will pray to God for you much more now than formerly." At these words she awoke full of joy, marvelling greatly at the vision. Early in the morning the news of the Saint's death spread through the city, and she learned that it had taken place at the very time that she had seen the vision. He appeared at the same time to another nun, the mistress of novices in the convent of S. Maria

Maddalena di Monte Cavallo, who on seeing him began to talk to him at some length about her scruples; but the Saint said to her, "Let me go, for I cannot wait any longer, I have been detained too long by others." At this she awoke, and in the morning she received the news of his death.

The same night he appeared to a nun of the convent of S. Marta, named Sister Vittoria de' Massimi, who had been his penitent, and said to her, "I have come to see you before I depart; you must not lament at losing me." The nun replied, "Ah, Father, are you then going to paradise?" At this Philip showed her a field full of thorns and said, "If you wish to come where I am going, you must pass through this," and immediately the nun awoke weeping and saying, "My father, I shall never see you more." Soon after this the sixth hour of the night struck, and from that time till morning she did nothing but recommend herself to him, feeling sure that the next day she should hear of his death; and so strong was this impression that she declared that she could not have doubted it, no matter who might have assured her to the contrary.

At Morlupo, a place about sixteen miles from Rome, there lived a religious of the third order of St. Dominic, named Sister Caterina Paluzzi, a person of great perfection, whose Life has been published. She only knew of the Saint by report, and had not heard of his death, when having received holy communion on the morning before the burial of the Saint, and being wide awake, there appeared to her a venerable old man dressed as a priest, clothed in white and shining like the sun. He was seated in a chair, and around his chair was a great space covered with divers

ornaments, on which were written in letters of gold the virtues in which this holy man had most excelled. Beneath him all around she saw a great number of souls of every state and condition, but none of them so beautiful and resplendent as this old man. He was contemplating the most Holy Trinity, and these souls were gazing on him. It seemed to her as if they were making a very sweet harmony like the singing and chanting of the angels, ascribing to him at the same time great glory and honour. She was desirous of knowing who these souls were, and thereupon heard a voice telling her that they were the souls of those who had been saved by means of this holy man. She related the vision to her spiritual director, Father David Negri, a Dominican, who made her give him a description of the appearance of the old man, and inquired of what age he seemed to be; all which she told him minutely. The confessor thereupon showed her a portrait of the Saint which he had had taken during his lifetime; the instant she saw it she exclaimed, "This is the very person that I saw in my vision!"

A few days after the death of the Saint, Artemisia Cheli, a nun in the convent of the Purification at Rome, was talking to the reverend mother about the sanctity of Philip. "For my part," she said, "I believe that Father Philip was a great servant of God; but I should like to have seen him raise the dead, give sight to the blind, and make the lame walk; I should then have formed a higher opinion of him, and should have felt certain of his being a Saint. I know that he is reported to have done many miracles; still, partly because I have never witnessed any, and partly because

there are so many stories of this kind about, which are full of exaggerations, I am not as yet altogether satisfied about his sanctity." The following night, as she was sitting half asleep and half awake, so that she saw the sisters moving about the room, she had a vision in which she seemed to be in St. Peter's, and there under the dome she saw a great platform and on it the holy father; whilst high up at the very top of the cupola was a round table shining brilliantly. Then she seemed to hear the Saint say to her, "Artemisia, if you have not beheld the things that I have done in my lifetime and since my death, see what I am going to do now." At these words he rose from the platform, ascended to the table and disappeared. Artemisia awoke, and reflecting on what she had seen, and on the words she had lately used about Philip, related the whole to the reverend mother, and repented that she had spoken so slightingly of the Saint. Probably this apparition meant that the Saint would one day be canonized in St. Peter's, and that she should therefore have no doubt of his sanctity.

CHAPTER V

OF THE CONCOURSE OF PEOPLE THAT CAME TO SEE THE SAINT'S BODY BEFORE IT WAS BURIED

At the seventh hour of the night the Saint's body having been washed and clad in the priestly vestments, was carried into the church accompanied by all the fathers and brothers of the Congregation. The church was opened very early the next morning, and the news of his death having spread throughout Rome, it was quickly thronged with persons of every condition of life. The body seemed to breathe an indescribable air of sanctity, and the face in particular attracted the eyes of all, for it was so beautiful that it seemed quite radiant. The Office of the Dead was recited, after which solemn Mass of the Dead was sung, at which several prelates assisted.

During the Office, a cleric came in named Antonio Caratti, who had been a penitent of Philip, and who was intimate with the community; he was suffering at the time from a great anxiety of mind, but as he was putting on a cotta in order to go into choir to recite the Office with the others, he earnestly recommended himself to the Saint, and was immediately delivered from it.

Many Cardinals came to see the Saint's body, amongst whom were Cardinal Agostino Cusano, and Cardinal Frederick Borromeo, who with many tears

NAVE OF CHIESA NUOVA.

kissed his hands and feet. Cardinal Gabriello Paleotto also came, sorrowing to behold in death him whom he had set forth in his book, "*De Bono Senectutis*," as a perfect example of a holy old man. Cardinal Ottavio Paravicini also, who had loved him tenderly, was overwhelmed with sorrow. Archbishops, bishops, prelates, and the nobility of both sexes also hastened to the church to venerate the body of the Saint, and among them the Duchess of Sessa, the wife of the Spanish ambassador. Baronius, whilst thinking to himself what kind of prayer to say for Philip in private, and unable to decide whether it would be right to say the *De profundis* for him as for other deceased persons, recommended the matter to God, and begged that He would make His will known to him; and then feeling himself moved to open his breviary, his eye fell on the words of the Psalmist, "*Respice de cœlo et vide et visita vineam istam et perfice eam quam plantavit dextera tua.*" The fathers therefore at the suggestion of Baronius, made use of these words for some time privately among themselves, in order to recommend their affairs to the holy father. It was much the same with Marcello Vitelleschi, who was lying ill in bed when the news of Philip's death was brought to him; he also could not bring himself to say the *De profundis* for him, but said in its place the *Laudate Dominum omnes gentes*, which is usually said to commemorate the souls of infants. In the same way the Abate Giacomo Crescenzi wishing to say mass for him, could not bring himself to say the Mass of the Dead, and different religious who fully intended to say a Requiem Mass, found themselves saying a festal mass instead, whilst many others said the *Gloria Patri* at the end of the

Psalms instead of the *Requiem æternam* as they had intended.

Fra Girolamo Beger, a Dominican and preacher-general of his order, of whom we have already spoken, when preaching a sermon the same day in the church of the Minerva in praise of the Saint, said that it was unnecessary to pray for Philip as dead, since he was living amid the glories of paradise, and that the Masses of Requiem that were said for his soul would be of avail to the souls in purgatory, but not to his. Many also said that the Pope might well canonize him immediately, and thus cause him at once to enjoy that glory on earth, which they felt quite certain he was now enjoying in heaven.

The whole of the two days during which the body remained in the church, there was a continual stream of people to see it, and hardly any one ventured to stand in its presence, but all threw themselves upon their knees. They each in turn kissed his hands, and a great number also went to kiss his feet and touch him with their rosaries, whilst some who could not manage to get close enough, contented themselves with kissing the bier. Some cut off pieces of his vestments, though the fathers did all they could to hinder it; others cut off some of his hair, or of his beard, and even portions of his finger-nails, which they kept by them as relics.

Among the crowd were many ladies who out of devotion drew the rings from their fingers and put them on the fingers of the Saint, and then replaced them on their own. Numbers of persons scattered roses and other flowers over the sacred body, whilst others in their devotion carried them away as fast as they were strewed.

Besides secular persons, great numbers of religious also came to kiss his hands, and venerate him as a Saint. Amongst these was the master of novices of the Dominican fathers, with the whole novitiate, who standing in a circle round the bier, took their last look at that father from whom when living they had so often received spiritual consolation.

Among the crowd persons of every rank and condition were heard bewailing the death of the Saint and proclaiming his virtues, some in one way and some in another. Some expressed their grief at losing such a wonderful example of sanctity; others, considering the great fruit that had been produced by the exercises, not only in Rome, but also in many other parts of Christendom, declared that undoubtedly a great light of the Church of God had been extinguished. Others again said that Philip was indeed a great man, for although he had been in constant intercourse with the most exalted personages and with so many of the Supreme Pontiffs, he had lived entirely free from any spirit of ambition. Many were heard praising his great humility, which had so carefully concealed his sanctity and the miracles which he used daily to work. Some again blessed and praised him for having instituted the Oratory; but above all the poor, whose wants he had so abundantly relieved, bewailed him, and cried aloud that the Father of the poor was dead; whilst many who looked upon his face and remembered how kindly and affectionately he used to converse with them, were bathed in tears at the thought of the friend they had lost.

CHAPTER VI

OF THE MIRACLES WHICH WERE WORKED BEFORE THE BODY WAS BURIED

WHILST the holy body was thus lying exposed in the church, God was pleased to magnify His servant yet more by miracles. There was a boy about eleven years of age, named Agostino de Magistris, who for six or seven years past had been suffering from a scrofulous affection in his throat, for which he had been attended by all the first surgeons in Rome; he had also an ulcer inside his mouth, which extended completely across it from one side to the other. On the day of the Saint's death this boy was at school in the midst of his companions, when he heard some one say that a holy father was dead at the Chiesa Nuova, and was working miracles. Upon this he went off immediately to the church, and having with great difficulty contrived to get close up to the bier, first made a little prayer, and then with great faith touched his throat with the hand of the Saint, and was immediately cured. Before leaving the church he took off the plaster which he wore, and when he got home there was no trace of any sore to be seen, and the ulcer in his mouth had entirely disappeared. Cardinal Paleotto, hearing of the miracle, desired with his own hands to touch the place where the sore had been, and

finding that the boy was really perfectly cured, was greatly edified, and praised the Majesty of God, Who is continually showing Himself to be wonderful in His Saints. Agostino on his return home related the whole story to his mother. Now her daughter, who was younger than Agostino, had also been afflicted for six years past with a similar affection on both sides of her throat. The mother therefore took her to the Chiesa Nuova, and lifting her up on to the bier, touched the child's throat with the hands of the Saint on one side only, not being able to touch both sides partly because the Saint's hands held the chalice, and partly because of the great crowd, and also because she had to make way for the wife of the Spanish ambassador, who had just arrived at the church; the child's throat nevertheless was immediately cured. She was prevented however from touching in the same way one of its legs, which for two years had been so weak that the child could not stand upon it; but she took some of the roses from the bier, and at night made a bath with them, into which she put the child's leg, and immediately she was able to walk and stand upon it, and the leg became quite sound and strong. Alessandro, the father of these children, who was about sixty years old, had been suffering for two months from a weakness in his eyes, which made them water so much that at night he could not bear a light in his room, and feared from the quantity of humour which constantly flowed from his eyes that he should eventually become blind; on hearing of the death of Philip however he went off with great faith to see the body, and taking the Saint's hand applied it to his eyes. They became better immediately, and in a short time without any

assistance from physicians he was completely freed from the disease.

At the same time a son of Pietro Contini, named Angelo, was lying ill of a sharp fever, which was attended with great pain; the disease had taken such hold of him that he was given over by the physicians. It happened that one of his brothers went to see the body of the Saint before it was buried, and taking some of the flowers which were strewed over the Saint's chasuble went home full of faith and placed them upon the head of his sick brother. Just at the same time their mother came into the room, and seeing her son lying with his face nearly black and apparently all but dead, she went into another room to weep. Her other son followed her, and told her what he had just done with the flowers, upon which she went back and found that the blackness had quite disappeared from Angelo's face, that it had recovered its natural expression, and that whereas he had for some time neither spoken nor shown any sign of consciousness, he now began to laugh and play with his brothers, and the confessor arriving just at this moment to give him Extreme Unction, to his great astonishment found him perfectly cured. Epifania Colicchia of Recanati had been afflicted for seven months with an asthma which was so bad that she could scarcely draw her breath; she was unable to sleep at night, and could bear neither to lie down nor to walk, and was in constant pain. On hearing that Father Philip at the Chiesa Nuova was dead and was working miracles, she set off for the church, and kneeling down remained for some time in prayer, begging the Saint with many tears to restore her to

health; then taking some of the roses which were strewed over the body, she applied them to her chest, and was instantaneously delivered from the asthma and from all the pain she had previously suffered, without having applied, either before or after, any other remedy. At the same time she was cured of a sore which was so bad that it made the flesh all round it as black as ink, and caused her excessive pain. The instant the place was touched with the roses the matter began to dry up, and in a few days the spot was quite clean and pure as if there had never been any sore at all.

Maria Giustiniani, a girl of noble family, suffered from a serious disease in the head, which medical skill had entirely failed to cure. She was taken by her mother to see the body of the Saint, and when they got up to the bier the mother secretly cut off some of the Saint's hair and returned home with it, feeling assured that she had now obtained a remedy for her daughter. She therefore rubbed her head with the hair, saying, "O St. Philip, by the desire which thou always hadst to assist others, I beseech thee now to heal my daughter;" at the same instant her daughter began to amend, and in a short time was perfectly well. Dorotea Brumani had a son rather more than two years old, whose legs were so weak and his knees distorted in such a way that he was quite unable to walk, and had to be always sitting down or carried in the nurse's arms. His mother had often tried to make him walk, but had never succeeded even in getting him to stand upright. The various remedies which she applied were all unavailing, and at last she concluded that it was some defect which the child

had contracted from its birth. She had often wished to get Philip to lay his hand on the child's head, but had never had an opportunity; still, she always felt a firm confidence that if the servant of God were to die, and she could succeed in touching his body with her son's legs, she should obtain his cure. Immediately therefore that she heard of his death she ordered the nurse to take the child to the church, and she herself followed shortly after. Directly she arrived she took the child from his nurse's arms, and drawing off his stockings touched the Saint's body with both his legs, and then sent him home while she remained in the church to pray. On her return the nurse came out to meet her, and told her that the child was walking, which on entering the house she found to be quite true. The child was ever after able to walk, and was sound and strong in both legs.

Artemisia Cheli had a swelling in her left hand just at the joint, which the surgeons said was a knot or tumour, and which gradually increased in size till it became as large as an egg. She had suffered from it for two years, when on hearing of the Saint's death she came to the church, and taking some of the roses that were strewed over the body, began to rub the place with them, and in a short time, almost without her perceiving it, the swelling entirely disappeared.

CHAPTER VII

OF WHAT HAPPENED WHEN PHILIP'S BODY WAS OPENED, AND OF HIS BURIAL

On the evening of the 26th of May, after the body had been exposed the whole day in the church, about the third hour of the night the physicians and surgeons were called in to open it, and many members of the Congregation were present; and now a wonderful thing occurred, for each time when in turning the body it would naturally have been entirely exposed to view, the Saint with his own hand protected his modesty in the same way as a living man would. Angelo da Bagnarea perceiving this turned to the bystanders full of astonishment, and said, "See how this father who was so chaste in life, shows himself so even after death." The same thing had happened when the fathers were washing the body, and every one understood it to be a sign of his virginity and singular purity. They also observed that the body did not give out the slightest unpleasant smell, as dead bodies generally do, which caused the greater surprise as the weather was remarkably hot; indeed many declared that they perceived a sweet and pleasant odour. On opening the body they found that the swelling under his left breast was occasioned by two of his ribs which were broken, as we have already mentioned in speaking of the palpitation of his heart. They found the

præcordia sound and quite free from disease; his heart was unusually large; there was no water in the pericardium, and no blood in the ventricles of the heart; and the great artery was about twice the ordinary size, which the medical men considered an evidence of the excessive ardour of his continual contemplation.

For the consolation of those who out of devotion to Philip were desirous of having a likeness of him, the fathers had a cast of his face taken in plaster, and from this mould many other casts have been taken in wax, which are exact representations of him. Philip was of middle stature, of a fair complexion, and cheerful countenance. In his youth his features were very beautiful; his forehead was high and broad, but not bald; his nose aquiline; his eyes small and of a blue colour, rather sunk, but of a very lively expression; his beard was black and not very long, but in the last years of his life became quite white.

The medical men having finished their examination, the body was again placed on the bier, and was exposed to the people the whole of the next day, during which the throng redoubled. On the evening of the 27th of May the fathers ordered it to be placed in an ordinary coffin, and buried in the common burying place of the Congregation, beneath the choir near the high altar. Cardinal Frederick Borromeo on hearing of this, not thinking it right that so great a man should be buried in this way, remonstrated with the fathers, and then went to speak about it to Alessandro, Cardinal of Florence. The latter agreed that it was not right to put the holy father in the common burial place, and said that if the fathers did not wish to take on them-

selves to be the first to treat him as a Saint, they ought nevertheless to have his body laid in some place apart, in order to see what God might be pleased to do with regard to the canonization of His servant. The body was therefore removed and placed in a walnut coffin, on which was a brass plate with his name engraved, and it was then deposited in a little chapel above the first arch of the nave of the church on the epistle side, and above the coffin was built a sloping wall. It was considered very remarkable, that when the body was removed there was no offensive smell; all the limbs were perfectly flexible, especially the hands, and there was no sign of corruption visible; the face was very beautiful, and there appeared on it a certain grave and noble air, so that it seemed as if the Saint were asleep.

The people immediately began to frequent the place where the body had been thus deposited, and numbers of votive offerings were placed there. Many persons perceived a very sweet fragrance proceeding from the spot, amongst others Giulia Orsina Marchesa Rangona, a woman of great piety, who used frequently to come and pray to the Saint under that arch; at which times she often smelt a very sweet odour which greatly consoled her. The smell was like that of roses and other flowers, which at that particular time were not in bloom. It is impossible to count the numbers who by simply visiting the tomb felt their hearts lightened and their devotion greatly increased. Eight months afterwards, that is to say, on the 26th of January, 1596, Cardinal Cusano, having a great desire to possess some relic of Philip, obtained permission to have his præcordia, which had been buried separately, disinterred. Although they had been placed in a common earthen vessel without

a lid, and covered with earth, when they were taken up in the presence of the Cardinal they were found to be quite fresh and white, without the slightest mark of corruption or any bad odour, as though they had been but just buried. They were carefully washed with rose-water, and then put to dry in the sun; portions of them were afterwards distributed to different persons, and a part was placed in a very rich reliquary of silver. Some pieces of linen also, with which the holy father used to dress an issue which he had in one of his arms, exhaled a most fragrant smell, although stained with matter and blood. They had been thrown aside after his death, in order that they might be washed and afterwards kept as relics; they lay for some time quite forgotten, but being subsequently found quite foul and dirty, they gave out such a sweet smell, that instead of provoking disgust, they excited great devotion as well as astonishment in the hearts of all who approached them.

CHAPTER VIII

SEVEN YEARS AFTER HIS DEATH THE BODY OF ST. PHILIP IS TRANSLATED TO HIS CHAPEL

Nero del Nero had always had a great devotion to the holy father, and counted it a great honour to have known him and enjoyed his intimacy. He declared that whenever the holy old man embraced him, which he used to do whenever he saw him suffering from any inward agitation, he felt his heart consoled and fortified, and giving vent to his tears used to find himself freed from all his trouble. He found the same consolation many times after the death of Philip in visiting his tomb, where he used often to go and pray. This gentleman, who was very rich and had no sons, expressed a wish to have a handsome shrine of silver made for the holy body. The fathers first of all thought it prudent to make an examination of the state of the Saint's body; and accordingly on the 7th of March, 1599, after it had remained four years in the place which we have described, they took down the wall and opened the coffin. They found the body covered with cobwebs and dust, which had got in through a crack in the lid of the coffin, caused by the moisture in the wall which had been built over it; his vestments were like so much dirt; the chasuble had become so rotten that it all fell to pieces, and the plate

on which the Saint's name was engraved was covered with verdigris, so that they expected to find his body reduced to dust. On the following evening however, having removed all the rubbish, they found not only his legs and arms and the whole body entire, but the breast and stomach so fresh and beautiful, and the skin and flesh so natural that every one was astonished; the breast moreover retained its whiteness. The state of the body was considered by Andrea Cesalpino, Antonio Porto, and Ridolfo Silvestri, three of the first medical men of the time, to be undoubtedly miraculous; and they all three wrote upon the subject, showing that neither by nature nor by any artificial means could it have been preserved as it had been without the special aid of Divine Omnipotence. It was even more wonderful that on opening the coffin and removing the decayed vestments, no smell of putrefaction was perceived, so that the holy body, instead of exciting any horror or disgust, moved all to love, reverence, and devotion. The Abate Giacomo Crescenzi, one of Philip's spiritual children, had a new coffin made of cypress wood richly adorned, and on the evening of the 13th of May the body was taken out of the old coffin and placed in the new one on a little mattress of red taffety and covered with a quilt of the same colour.

All the fathers and brothers of the house came to see the body of their holy father, weeping for joy, and congratulating one another on the possession of such a treasure. Alessandro de' Medici, Cardinal of Florence, Cardinal Frederick Borromeo, and Cardinal Cesare Baronius, were also present. The Cardinal of Florence ordered new vestments to be made, and on the 21st

of May they again clothed him in the priestly vestments, and put on him the chasuble in which he had said mass on the day of his death. The Cardinal himself put a garland on his head, and drawing from his own finger a Bishop's ring, in which was a very fine sapphire, placed it on the Saint's finger; he also had a quantity of artificial flowers of silk strewed over the body, and on the breast was placed a silver crucifix presented for the purpose by Giulio Sansedonio, Bishop of Grosseto, another of the Saint's spiritual children, and one much beloved by him. After this the holy body was again deposited in the same chapel over the arch of the church, where it remained till the 24th of May, 1602. The face having suffered a little, a silver mask was made from the cast which had been taken, and put over the face, and thus was unintentionally verified what the holy father had said on one occasion in the house of a nobleman, that his head would be placed in silver.

Meanwhile Nero del Nero, having chosen Philip as the especial protector of himself and his posterity, and having obtained the consent of Elisabetta, the Saint's sister, who was then eighty-four years old and the only heir of his house, by a public instrument and with all the necessary formalities, united his family to that of Philip, and added to his arms those of the Saint, namely, three gold stars on a blue ground. As he had no son he had recourse to Philip's prayers, and through the merits of the Saint, at the end of nine months God gave him a son, whom he named Philip in acknowledgment of the grace he had received, and who was afterwards heir to all his property and had a very great devotion to the holy father. Moreover, out

of gratitude for this and the many other benefits which he had received through the Saint's intercession, Nero changed his design of giving a silver coffin into another more to the glory of God and to the Saint's honour. On the 6th of July, in the year 1600, he commenced building a magnificent chapel, the same which now exists, which he adorned with precious stones and with all possible splendour. The walls are incrusted with jasper, agate, and other precious stones, and the cupola, which is supported by four columns of alabaster, is adorned with roses of mother-of-pearl and gilded mouldings, on a ground of ultramarine blue. The pavement corresponds with the cupola, and is inlaid with roses of alabaster and other stones; in the middle is a very large green oriental jasper with other jaspers, and the vestibule of the chapel is also adorned with precious stones. Cardinal Francesco Maria Tarugi laid the first stone, and placed under it twelve brass medals and one large one of silver, bearing the likeness of St. Philip, with the inscription, "*B. Philippus Nerius, Florentinus, Congregationis Oratorii Fundator, obiit Romae anno millesimo quingentesimo nonagesimo quinto.*" A large plate of lead was put with the medals, with these words engraved on it: "This chapel was erected in honour of the Blessed Philip Neri of Florence, Founder of the Congregation of the Oratory, by Nero de' Neri, a noble Florentine, at his own expense, the first stone being laid in the year of the Jubilee, one thousand six hundred, in the month of July, on the octave of the feast of the holy apostles Peter and Paul, in the ninth year of the pontificate of Pope Clement VIII."

While the chapel was in course of erection, it

THE SHRINE OF ST. PHILIP

pleased God to allow the child who had been obtained through the intercession of the Saint, to fall dangerously ill of the small-pox. The disease became so serious that the child lost his voice, could scarcely breathe, and was quite given over by the physicians, so that his death was hourly expected. Nero his father, not wishing to see him die, went into another room, where, throwing himself on a bed, he exclaimed full of anguish, "O holy father, is it possible that thou wilt allow the first ceremony in the chapel which I am building in thy honour to be the funeral of my son, and that my only one!" He had scarcely said the words when the child, as if awaking from a deep sleep, cried out three or four times, "Papa! Papa!" The Countess of Pitigliano, the boy's sister, who was in the room, immediately ran to her father, and brought him to the child, who on seeing him said distinctly, so that all could hear him, "Papa, I am cured, and godfather has cured me;" for so he called the holy father, because as he was named after him in baptism they often showed him a picture of the Saint, and told him that it was his godfather. In order to make the matter more certain they asked him if it was his godmother who had cured him, but he cried out louder than ever, "No, no, it was my godfather," and on their showing him the picture, he said that that was the person he meant. When they asked him how he had been cured, the child touched his head, meaning that by touching his head the Saint had cured him. Having taken a little broth, he began to suck, and then fell asleep; during his sleep a quantity of matter began to distil from his ears, showing that an abscess had broken in his head; the discharge continued for

some days, after which the child became quite strong and well. This new favour made Nero more anxious than ever for the completion of the chapel. At length, on the 24th of May, 1602, seven years after the death of the Saint, his body was translated to the new chapel. Early in the morning of the day appointed, the body was taken from its old resting place and carried into the sacristy, where it remained exposed all day on a bier covered with damask trimmed with gold lace, surrounded with lights and rich ornaments. After the Oratory it was carried round the church in procession by six of the oldest fathers of the Congregation, F. Flaminio Ricci the Provost, Angelo Velli, Pietro Peracchioni, Pompeo Pateri, Francesco Soto, and Tommaso Bozio. The church was adorned as for a feast, and the procession, though private and with closed doors, was formed of more than two hundred persons bearing lighted torches, several Cardinals and prelates, and all the community, chanting psalms and hymns with great reverence and devotion. The body was then placed in the middle of the chapel, and after the *Te Deum* and some prayers had been sung, it was finally deposited in the place prepared for it beneath the altar, on which mass was said the next morning for the first time by Cardinal Tarugi, and from that day forward has been said daily.

In the year 1639, when the coffin of cypress wood was again opened, in order to take out some relics to send to the fathers of the Congregation at Naples, the holy body was again found incorrupt; after which it was enclosed in another coffin of iron, of beautiful workmanship, made to close in such a way that it could not be opened again, and this was then covered

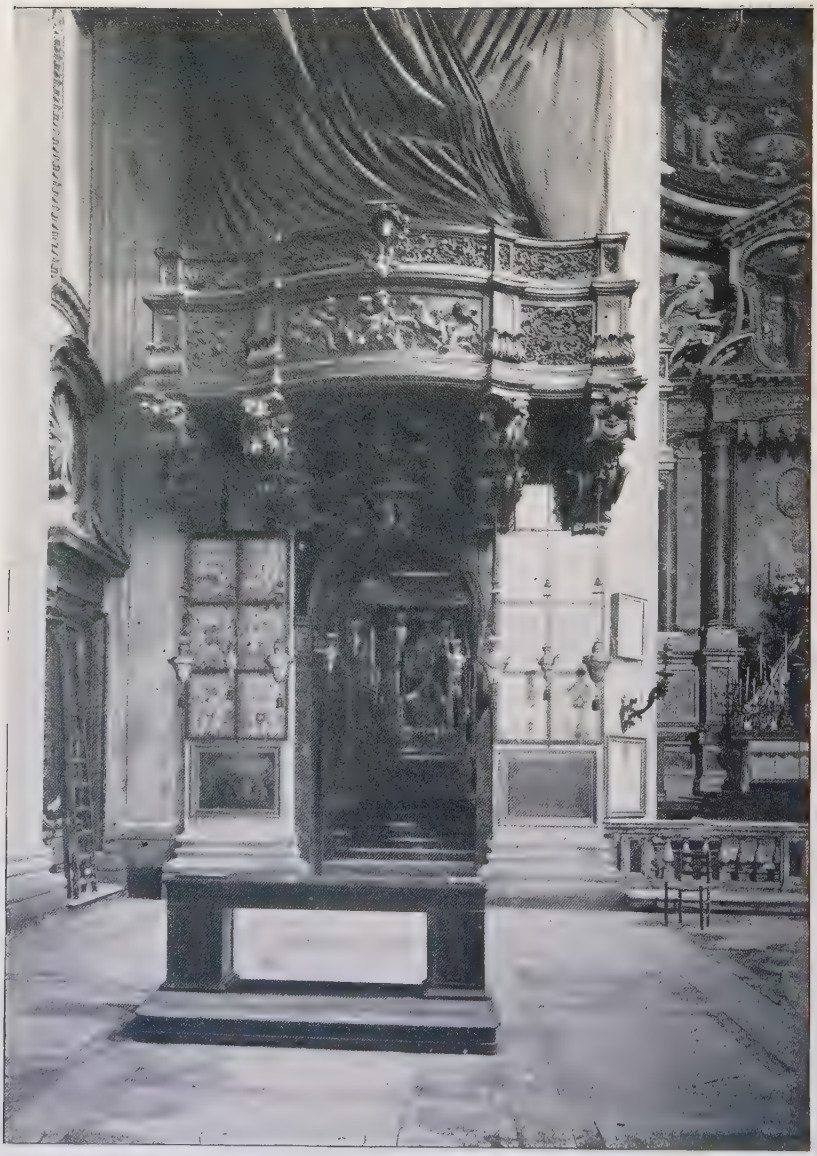
with silver. The following inscription was at the same time placed on the tomb:—

"Corpus . S. Philippi . Nerii . Congregationis . Oratorii . Fundatoris . Ab . Ipso . Dormitionis . Die . Annos . Quatuor . Et . Quadraginta . Incorruptum . Divina . Virtute . Servatum . Oculis . Fidelium . Expositum . A . Dilectis . In . Christo . Filiis . Sub . Ejusdem . Patris . Altari . Perpetuæ . Sepulturæ . More . Majorum . Commendatum . Est . Anno . Salutis . mdcxxxix . Urbani . Papæ . viii . xvi . Indictione . vii . Idibus . Aprilis."

CHAPTER IX

HONOURS PAID TO PHILIP AFTER HIS DEATH

THE fame of Philip's sanctity increased so much after his death by reason of the miracles worked through his intercession, that votive offerings began almost immediately to be sent to his tomb, although the fathers refused to receive them, and did all in their power to prevent their being sent. The Abate Marco Antonio Maffa, Apostolic Visitor and Examiner of Bishops, sent the first offering, which he fixed up with his own hand, together with a candle. His reason for doing so was this: some few weeks after the Saint's death he was seized with a pestilential fever and lethargy, which would not yield to the treatment of the physicians. Whilst he was lying in this state he had the following vision. It seemed that the house in which he lived was on fire, and that persons outside were trying to throw down the walls; on this two strong young men who were with him ran as quickly as they could to the door to avoid the danger, but just as they reached the door, part of the wall fell on them and killed them both. He himself was terribly alarmed, when on a sudden he saw the holy father, who seemed very angry with those who were trying to pull down the house, and cried out, "Save the Abate! save the Abate!" at which words he seemed to be instantaneously delivered from his



ENTRANCE TO ST. PHILIP'S SHRINE.

danger. Immediately after this vision he began to grow better, and on the following day he had perfectly recovered and was quite free from the fever. In testimony of the grace he had received, he hung up the tablet we have just mentioned, and placed underneath it the following inscription:—

J. C. R.
B. PHILIPPO LIBERATORI SUO
M. ANTON. MAFFA PRESB. SALERNIT.
NON. AUG. M.D.XC.V.

Cum me febris vehementissima invasisset, videbar noctu in domo ruina et incendio conclusus, nullum habens evadendi diffugium. Duo qui videbantur mecum esse, fuga sibi consulentes, a pariete oppressi mortui sunt. Dum in metu perterritus mortem expectarem, vidi et audivi B. Philippum iterato præcipientem iis qui domum disjiciebant his verbis, Salvate Abbatem. Postridie reliquit me febris, quod illius meritis et precibus acceptum ferens, testatum volui hac tabella, in nomine Patris, et Filii et Spiritus Sancti, et ad honorem ejusdem Beati Philippi. Amen.

The Abate was also the first who suspended a lighted lamp before the tomb; and when it was removed by order of the fathers, he went and complained to his Holiness Clement VIII., and obtained his permission to have it restored, which was done a few days afterwards. A noble lady named Costanza del Drago, seeing this, presented a silver lamp of great value, and by degrees the others were given which are now to be seen in the chapel. A short time afterwards the same lady gave a cross of solid silver of rich and beautiful workmanship.

Before the end of the year in which the Saint died, a portrait of him was published by the permission of Superiors, with the title of "Blessed," and surrounded with rays and representations of his miracles; his picture was also to be seen in many palaces and private houses. Many persons had copies taken from the cast which had been made of his face after death, and kept them in their rooms with great devotion. Clement VIII. had one standing on a little table, besides keeping the Saint's portrait in his room covered with a veil along with several other portraits of Saints. It would be impossible to tell the number of those who, immediately after his death, prayed to him and honoured him as a Saint; his tomb was visited from the very first by many Cardinals and prelates, by great numbers of the nobility and persons in every rank of life. So great was their devotion to him that they used to kiss the very wall which contained his coffin; many of them took away some of the mortar from the wall or even the dust that lay around; even prelates took away portions of the oil from the lamp that burnt before the tomb; and others carried off the flowers which were frequently strewed there, and carried them about as relics, and oftentimes they received great favours from the Lord by means of them. Many persons out of devotion used to make a visit to the tomb every day, and some, even persons of quality, went barefoot.

The year after his death, instead of the mass of Requiem being sung on his anniversary, it was kept as a great festival, at which throngs of people and many Cardinals and prelates assisted; the mass of the day was sung, but in the evening after vespers there was a

ST. PHILIP'S ROOM, CHIESA NUOVA.

sermon in praise of the Saint, and the same was done each subsequent year, both by members of the Congregation, and by externs and prelates. Three years after the Saint's death, Clement VIII. gave permission for mass to be celebrated in the holy father's room, which had been converted into a chapel, the same altar being placed in it at which he himself used to say mass when living. Above the altar was placed a picture of Philip in the act of recommending the Congregation to the Blessed Virgin, and round the walls were pictures representing some of his principal miracles, together with other ornaments. The rooms which he used to occupy at S. Girolamo della Carità were also subsequently converted into a chapel.

Many also were the encomiums paid to Philip by different writers. Cardinal Gabriello Paleotto in his book, "*De Bono Senectutis*," speaking of the general opinion of Philip's sanctity, adds, "This much, kind reader, we had written nearly in its present form long since, and the whole work was finished and had only to be printed; when, behold, the man of God, by the dispensation of Him who governs all things, fell sick, although not confined to his bed or hindered from performing his ordinary duties. On the 26th of May, however, he was suddenly taken from us, being called from his exile to enter his heavenly country. In spite of his death, which has come upon us thus unexpectedly, we have determined not to change the plan on which we had determined, of proposing this excellent old man as a living picture by which we might teach the virtues of old age; for although it is now four months since he was taken from us, and to our eyes he appears to be dead, he still lives in heaven the

life of the living, as his holy and wonderful works testify; he still lives here on earth in the memory of the just and good, above all in this city of Rome, where he has left so many spiritual children whom he has begotten in Christ." Further on he adds, "Wherefore, hoping that by reason of the many wonderful works that he has done and is doing, his name may be daily better known, we have had his likeness here engraved, both for the consolation of those who knew and loved him as their Father in Christ, and in order that those whom his fame shall reach, may become more inflamed with a desire to imitate him; and finally, in order that those who come after us may have before their eyes a lasting picture, by looking on which they may learn to know the virtues of old age, and knowing them may pay them due respect."

Cardinal Frederick Borromeo, in a letter to F. Antonio Gallonio, writes as follows: "You know how much I honour this Saint, you know my love for him. Since his death it has not diminished but increased, and if necessary I would shed my blood for his sake." Cardinal Agostino Cusano says of him, "Thus it hath pleased God after eighty years spent in His service, to call to Himself that holy soul adorned with so many Christian virtues. We may apply to him those words of Scripture, '*Qui ad justitiam erudiunt multos* (*fulgebunt*) *quasi stellæ in perpetuas æternitates;*' and also the words of the Psalm, '*Longitudine dierum replebo eum, et ostendam illi salutare meum.*'" This Cardinal's devotion towards the Saint was so great, that in addition to the many tokens of it which he gave in his lifetime, he began his will when on his death-bed with

these words: "First, I commend my soul with all humility of heart into the hands of our most merciful Lord Jesus Christ, and of His most holy mother the Virgin Mary, of the glorious princes of the Apostles, Saints Peter and Paul, St. Augustine and St. Francis, the Blessed Philip, and all the Saints, in order that it may be made worthy of the Divine mercy, and of their fellowship in the life to come," &c.

Cardinal Ottavio Bandini, speaking of Philip, and gathering into one view, as it were, all the virtuous actions which he performed during his whole life, speaks of him as follows: "It seems to me that in Philip were united all the good qualities, all the virtues, all the prerogatives, and all the circumstances, which we are accustomed to admire separately in the lives and deaths of the other Saints venerated and canonized by Holy Church." Cardinal Cesare Baronius, in his "Annotations on the Martyrology," under the 23rd of August, speaking of St. Philip Benizi of Florence, the Founder of the order of the Servites, takes occasion thus to praise Philip: "The city of Florence is adorned by two Philips, the one the Institutor of the Servites, the other the Founder of the Oratory, and the many miracles that are worked daily through the intercession of the latter, show clearly that he too as well as the first is reigning gloriously in heaven." Cardinal Girolamo Panfilio says of him, "Every day the fame of this blessed father increases through the great number of miracles which are worked in favour of those who invoke him; I myself in particular am daily receiving favours from him, and I trust that he will constantly assist me for the future in all my needs; for I have put myself completely and entirely under his

protection, and from the bottom of my heart I beg him to take charge of me."

Many others wrote concerning the virtues of Philip, in particular Rutilio Benzoni, Bishop of Loreto and Recanáti, in his book, "*De Anno Sancto Jubilæi*"; Giovan Battista del Tufo, Bishop of Cerra, in the "Annals of the Clerks Regular": Don Silvano Razzi, in his "Collection of the Lives of the Saints of Tuscany," among which he inserted at the end that of the Blessed Philip, and Alfonso Vigliega, who did the same in his "Collection of the Lives of the Saints." Father Arcangelo Giani, of the order of Servites, speaks in praise of Philip in his life of St. Philip Benizi; so also does Tommaso Bozio, in his books "*De Signis Ecclesiæ Dei*," and "*De Ruinis Gentium*"; and also Francesco Bocchi, in his "Praises of Celebrated Persons born in Florence."

Many memorials also of him were set up in different places. Thus Giulio Sansedonio, afterwards Bishop of Grosseto, and at that time presiding over the church of S. Girolamo della Carità, had a representation of Philip, in the act of recommending his spiritual children to the Blessed Virgin, painted in the quadrangle of that place. Under it he placed the following inscription: *Beato Philippo Nerio Florentino. Ut ubi triginta tres annos eximia sanctitatis et miraculorum laude claruerat, innumerisque ad Christi obsequium traductis, prima Congregationis fundamenta jecerat, ibi aliquod ejus rei monumentum extaret; templi hujus domus, ac Sacerdotum Deputatus annuente piissima Congregatione Charitatis, Parenti in spiritu optimo benemerenti posuit. Kal. Septembris* MDCV. There are other memorials to the honour of the Saint in the house of S. Girolamo della

Carità, in the Catacombs of St. Sebastian, in the refectory of Santissima Trinità dei Pellegrini, at S. Giovanni de' Fiorentini, at the Vallicella, and other places too numerous to mention. From the very first also many offerings were sent to his tomb. Cardinal Agostino Cusano sent a pall of brocade to adorn it. Alfonso Visconte, Bishop of Cervia, and afterwards Cardinal, also sent a very rich piece of drapery for the same purpose; it was of crimson velvet, embroidered with gold and worked with flowers, being part of the spoils taken from Sisan Pacha, the Turkish admiral. In consequence of the ever increasing opinion of the sanctity of Philip, the Roman people ordered by a public decree, that every year on the 26th of May, that being the Feast of the Saint, the Magistrate should solemnly present a silver chalice and four torches in his chapel. Duke Maximilian of Bavaria sent a lamp of silver worth a thousand scudi, to burn for ever before his tomb, where it still hangs. Charles of Lorraine sent another of great value, and many other precious gifts have been made by different Cardinals, prelates, and great personages.

Five years after the death of Philip, his life, in which he was entitled Blessed, was published by permission of Pope Clement; it was written in Latin and Italian, and was composed by Father Antonio Gallonio. Pope Clement himself used to take great pleasure in hearing it read to him, and many Cardinals testified their approval of it by subscribing the following words: "All the things which are here related of the Blessed Philip Neri, I, N. declare that I have in part witnessed with my own eyes, and in part learnt from the undoubted testimony of grave and trustworthy persons," &c. His

life was afterwards written at greater length in various languages, and in less than two centuries more than a hundred editions were published.

Clement VIII. was succeeded by Leo XI., who, when urged to canonize St. Charles, especially by Cardinal Baronius, replied that he was willing to canonize St. Charles, but that he wished also to canonize the Blessed Philip. God granted him however only a short Pontificate, and he was unable to carry out his wish. After him Paul V. was raised to the Pontificate, and he showed in what veneration he held the Saint by beatifying him, as we shall see in the following chapter, and by granting his office and mass to all the Congregations of the Oratory. It was on this occasion that the Saint's picture by Guido Reni was publicly exposed in his chapel, where it is still seen, to the great consolation of the holy father's children, who had so much desired it. Long before Philip's beatification, the same Pope also granted several times, *vivæ vocis oraculo*, a plenary indulgence on the day of his feast. The devotion of Gregory XV. to Philip was well known to all who had conversed with him about the Saint when he was Auditor of the Rota; and when he became Cardinal he said in a letter that if it should ever please the Divine Majesty to raise him to the See of Peter, he would certainly canonize Philip; a promise which he lived to fulfil.

CHAPTER X

OF THE CANONIZATION OF PHILIP, AND OF THE STEPS TAKEN FOR THAT PURPOSE

In order to give a clear account of the progress and order of the canonization of Philip, so that all who read his life may see with what caution and discretion the Holy Roman Church proceeds in the canonization of Saints, we shall here mention in detail the various steps taken in the cause from the time of Philip's death to the day when he was inscribed in the catalogue of the Saints by Gregory XV. of glorious memory.

Shortly after the death of Philip, several persons, and in particular the Abate Marco Antonio Maffa, moved by the ever increasing fame of his sanctity, earnestly besought his Holiness to give permission for the institution of a Process relating to his actions, virtues, and miracles. In reply to this petition, Clement VIII., who was then Pope, crossing his hands three times on his breast, uttered these formal words, "We hold him to be a Saint." Shortly after this he gave orders, *vivæ vocis oraculo*, to Lodovico de Torres, then Archbishop of Monreale and afterwards Cardinal, and to Audoeno Lodovico, Bishop of Cassano,[1] both of them Apostolic Visitors, to commence the Process upon the virtues and miracles of Philip. They accordingly, at the instance of Cardinal Agostino Cusano, and Cesare Baronius, at

[1] Owen Lewis, b. 1533, in the Isle of Anglesey; on the accession of Elizabeth he withdrew to Flanders; he was appointed 1588 Bishop of Cassano, and died 1595. See GILLOW, "Bibliographical Dictionary of the English Catholics," Vol. iv. pp. 211–16, 8vo, London [1895].

that time Superior of the Congregation, ordered Giacomo Buzio, a canon of St. John Lateran and notary of Cardinal Girolamo Rusticucci, the Pope's Vicar, to examine witnesses and receive evidence for the purpose.

The first Process, made with ordinary authority, was commenced on the 2nd of August, 1595, that is, two months after the Saint's death, and the examination was continued with the greatest diligence and care down to the 1st of June, 1601. At that time Giacomo Buzio died, and Cardinal Francesco Maria Tarugi, Cardinal Cesare Baronius, Apostolic Librarian, and Flaminio Ricci, Superior of the Congregation, made fresh entreaties that the Process which had been commenced might be carried on and completed, so that it might be laid up in the Vatican Library as a lasting memorial of the sanctity of Philip. On the 8th of February therefore, 1605, Cardinal Camillo Borghese, then Papal Vicar and afterwards Paul V., gave instructions to his notary, Pietro Mazziotti, to continue the collection of evidence, and to bring the Process to a conclusion. He accordingly began to examine witnesses on the 12th of February, 1605, and on the 21st of September in the same year the Process was completed. In the course of it more than three hundred and sixty persons were examined on the usual oath, among whom were Cardinals, prelates, and other persons of position. It was placed by Cardinal Baronius in the Vatican Library.

In the year 1608, Charles Gonzaga, Duke of Nevers, came to Rome as Ambassador Extraordinary to his Holiness Pope Paul V., from his most Christian Majesty King Henry IV.; he had been for some time a penitent of the Saint, and had become acquainted

with his great holiness during a visit to Rome with his father in the time of Clement VIII. He now came to visit Philip's tomb, and out of devotion took some of his relics away with him; and wishing to give some further proof of his love for the Saint, entreated the Pope to allow the fathers of the Congregation of the Oratory to celebrate the mass, and say the office of the Blessed Philip. The Pope lent a willing ear to his request, and ordered Cardinal Domenico Pinelli to lay the matter before the Sacred Congregation of Rites. He did so, and on the 10th of January, 1609, the Congregation unanimously agreed, as this was a very grave matter and a sort of private canonization, to speak first on the subject with his Holiness, and procure from him a Brief empowering them to examine and consider afresh the first Process, made by ordinary authority, and obtain faculties to institute in Rome and elsewhere other Processes with apostolic authority, both *in genere* and *in specie*.

In the meantime entreaties were made for the canonization of Philip by different princes and potentates of Christendom; by Louis XIII. the most Christian King of France, by Mary de' Medici his mother, by the illustrious senate and people of Rome, by Ferdinand I. Grand Duke of Tuscany, and after his death by Cosmo his son, by Maximilian, Duke of Bavaria, by Charles Gonzaga, Duke of Nevers, of whom we have just spoken, and Catherine of Lorraine his wife, and also by the Congregation of the Oratory. In compliance with all these desires, the Pope by an Apostolic Brief, dated 13th of April, 1609, committed the cause to the Sacred Congregation of Rites, which accordingly on the 9th of May in the same year

ordered the commencement of the second Process, which is termed "*in genere*," and appointed Cardinal Girolamo Panfilio, the Pope's vicar, to undertake it. This Process was finished on the 20th of June, and presented to the Sacred Congregation, by whom it was committed to Cardinal Robert Bellarmine, that he might examine it, and after due consideration report whether they could lawfully go on with the third Process, which is called "*in specie*." He performed his task with all diligence, and the Congregation accordingly confirmed the second Process by a decree of the 26th of July, 1609, and Cardinal Domenico Pinelli, Bishop of Ostia, and head of the Sacred Congregation, made a full report of the proceedings to Paul V.

On the 14th of August in the same year, the Sacred Congregation decreed the commencement of the third Process, which is called "*in specie*." But as it was considered right that this Process should be carried on by three Auditors of the Rota, as had been done in the canonization of St. Francesca and St. Charles, the Pope by a new rescript of the 7th of July, 1610, committed the cause to three Auditors of the Rota, namely, Francesco Pegna the Dean, Orazio Lancellotti, and Denis Simon de Marquemont, afterwards Archbishop of Lyons and Cardinal, ordering that at least two of them should form the said Process *in specie*, and granting them letters remissorial and compulsory to examine witnesses and form Processes both in Rome and elsewhere, for the canonization of Philip. Towards the end of the Process Orazio Lancellotti was made Cardinal, and his place was supplied by Alessandro Ludovisi, who himself was afterwards made Cardinal and Archbishop of Bologna, and was

eventually raised to the Pontificate under the name of Gregory XV. On the 19th July, 1610, the Auditors began the Process in the sacristy of S. Luigi de' Francesi.

This third Process called *in specie* having been completed with all the necessary formalities, and the Processes which had been drawn up out of Rome having been also brought to a conclusion, at the renewed instances of the above mentioned princes and potentates, a summary account of the said Processes was on the 4th of October, 1612, laid before Pope Paul V. by Cardinal Alessandro Ludovisi, Archbishop of Bologna, who still held the office of Auditor of the Rota, and Denis Simon de Marquemont, Archbishop of Lyons. The Pope sent their report to the Sacred Congregation of Rites, which on the 20th of November of the same year again referred the cause to Cardinal Bellarmine, in order that with the aid of the advocate Giovan Battista Spada, Fiscal Procurator and Promoter of the Faith, he might diligently examine the report which had been made to Paul V.; whilst directions were given that the Processes should be exhibited to all the Cardinals of the Congregation, in order that they might with greater exactness test the truth and sincerity of the report. This having been done, the Sacred Congregation in eight sittings at different times between the 5th of July, 1614, and the 4th of April, 1615, finally resolved that there was full and sufficient evidence of the validity of the Processes, and of the miracles and virtues of the servant of God, Philip Neri.

After these steps a report was laid before the Pope, showing that the Congregation of the Oratory desired

leave to recite the office and to say the mass of the said servant of God, and the Pope ordered the Sacred Congregation of Rites to consider what it was expedient to do in the case. On the 9th of May, 1615, the Sacred Congregation made a decree, declaring that the prayer of the Fathers of the Oratory might be granted, and Cardinal Antonio Maria Gallo, then head of the Congregation of Rites, made a report accordingly to the Pope. He therefore in a secret Consistory on the 11th of May, by the unanimous vote of the Cardinals, confirmed this decree of the Sacred Congregation, and on the 25th of the same month, as appears by the Brief of that date, the same Pope, Paul V., declared by Apostolic authority that Philip was of the number of the Blessed. At the same time he granted permission to the Fathers of the Oratory to recite the office and say the mass of the Blessed Philip, and this permission was also granted to all who might be present in their church. In the following year this permission was extended to other Congregations of the Oratory out of Rome, as appears by an Apostolic Brief, dated the 19th of March, 1616. In the year 1621, Gregory XV. granted in addition a perpetual plenary indulgence to all who should devoutly visit the church of the Vallicella on the day of Philip's feast.

After the death of Paul V., Gregory XV. was raised to the Pontificate, and the Congregation of the Oratory and many of the princes already mentioned, and in particular the Roman and Florentine Cardinals, made fresh entreaties that he would be pleased to complete the canonization of Philip. The Pope therefore, who had himself a particular affection for Philip and had known him intimately, on the 22nd of May in the

year 1621, committed the cause again to the Sacred Congregation of Rites, which on the 10th of July in the same year, appointed Cardinal Robert Bellarmine to propose the first doubt upon the validity of the Processes that had already been made, and on the 7th of August following, this doubt having been accurately examined and discussed, with the assistance of Giovan Battista Spada, Consistorial Advocate, as Promoter of the Faith, the Congregation resolved unanimously that there was ample evidence of the validity of the Processes.

After this, Cardinal Bellarmine proposed the second doubt, namely, whether from the Processes which had now been several times re-examined and approved as valid, they might rightly conclude that the sanctity of Philip was sufficiently proved, so that he might be canonized. Three Congregations were held upon this doubt, the first on the 4th September, 1621, in which it was resolved that there was sufficient evidence of the fame of Philip's sanctity, of his virtues *in genere*, and of his faith, hope, and charity *in specie*. On the 17th of September, Cardinal Bellarmine was taken from this world, and Cardinal Pietro Paolo Crescenzi appointed in his place; and on the 25th of the same month the second Congregation was held, in which it was likewise resolved that there was sufficient evidence *in specie* of the other virtues and gifts, as for example, humility, virginity, the gift of prophecy, of perseverance, &c. The third and last Congregation was held on the 13th of November, when it was declared that the miracles proposed in the Processes were fully proved, and consequently that the sanctity of Philip was established, and that he might deservedly be canonized and

inscribed among the number of the Saints. The proceedings of these three Congregations having been terminated, a report of them was made to the Pope. His Holiness had some time previously determined to canonize the Blessed Isidore Agricola, and now entreaties were made that he would canonize at the same time the Blessed Ignatius, Xavier, Teresa, and Philip. The Pope therefore charged the Sacred Congregation of Rites to consider whether it were well and expedient to canonize these five at the same time. The Congregation in two sittings, held on the 22nd of December, 1621, and the 3rd of January, 1622, resolved that if it pleased his Holiness he could and might canonize them all five together, and that it would be more expedient to do so than to canonize them one by one. On receiving the report of this resolution the Pope was greatly rejoiced.

It is the custom of the Holy Roman Church to hold three Consistories before coming to the act of canonization, in order that all the Cardinals and prelates who have to give their votes may be fully informed of the case. The first of these is called *secret*, the second *public*, and the third *semi-public*. Accordingly, the Sacred Congregation of Rites having declared that it would be advisable to canonize all the five Saints at the same time, the usual Consistories were summoned. On the 19th of January, 1622, the first, or secret Consistory was held, in which Cardinal Francesco Maria, the head of the Sacred Congregation, presented the report for the canonization of the Blessed Isidore, Ignatius, and Xavier, a printed copy of which was given to all the Cardinals. On the twenty-fourth of the same month the secret Consistory was held for the canoniza-

tion of the Blessed Teresa and Philip, and the report was presented by the same Cardinal, a printed copy of it being likewise given to each Cardinal; by this means the Sacred College was well informed of all the particulars of the case before them, and seeing that all the necessary conditions for the canonization of the Saints had been exactly complied with, they decided that if it seemed good to his Holiness, he might proceed to canonize them.

On the 27th of January, in the same year, the second Consistory, which is called *public*, was held for the canonization of the Blessed Isidore Agricola, Ignatius, and Xavier, at which Fausto Caffarelli, Consistorial Advocate and Vicar of the Chapter of St. Peter's, made the Latin oration for the Blessed Isidore; and Niccolò Zambecarri, Consistorial Advocate and Secretary to the Congregation of Bishops, for the Blessed Ignatius and Xavier.

On the 1st of February, the public Consistory for the canonization of the Blessed Teresa and Philip was held, at which Giovan Battista Mellino, Consistorial Advocate, made the accustomed oration for the Blessed Teresa, and Giovan Battista Spada, then coadjutor of his uncle Spada, Consistorial Advocate and afterwards Cardinal, for the Blessed Philip; to each of which Giovanni Ciampoli, Secretary of Briefs to Princes, replied in the name of his Holiness, as he had done to the others. At the end the Pope exhorted all the Cardinals and prelates to invoke the assistance of God by almsgiving, fasting, and prayer, in order that His Divine Majesty might be pleased to direct him to that which would be for the greater glory and good of Holy Church.

The third and last Consistory, which is called *semi-public*, was held for the Blessed Isidore, Ignatius and Xavier, on the 6th of February, and for the Blessed Teresa and Philip on the twenty-eighth of the same month. There were present thirty-two Cardinals, one Patriarch, nine Archbishops, and eighteen Bishops, together with some Protonotaries, the Auditors of the Rota, and the Procurator Fiscal. The doors being closed, his Holiness delivered a short and pious discourse with reference to the cause, after which the votes were taken, and it was agreed that his Holiness might deservedly canonize the five Blessed. The Pope therefore, with the advice and consent of the aforesaid voters in the two non-public consistories, determined to canonize them, and having exhorted all to have recourse to almsgiving, fasting, and prayer, declared his intention to celebrate the canonization on the Feast of St. Gregory the Great, the 12th of March, 1622; on which day, with the applause of all, Philip was inscribed in the number of the Saints, together with the other four, in the Church of St. Peter, with the usual ceremonies.

The decree of the canonization having been promulgated, and the ceremonies used by the Church on these occasions having been performed, the hymn *Te Deum Laudamus* was solemnly sung, and the assistance of God having been invoked through the intercession of the five Saints, the Supreme Pontiff recited a prayer in common to all five, and then celebrated solemn mass at the altar of the Apostles, and granted a plenary indulgence to all who having confessed and communicated were present at the function.

The same evening, a Capuchin was praying in the

chapel where Philip's body was lying, when suddenly the newly canonized Saint appeared to him in triumph, with a countenance of exceeding beauty, and clothed in a rich mantle; he was attended by a holy company who stood round him in a circle. The religious was not in the least alarmed, but taking confidence from the kindness which appeared in the countenance of the aged Saint, ventured to ask him what was the meaning of the illustrious company who were with him. The Saint, with a benignant smile, told him that it was composed of the fathers and brothers of the Oratory, and of seculars who had followed his holy Institute, and frequented the exercises, and that among them were five who were not members of the Congregation, but brothers of the Little Oratory, whom he had that day liberated from purgatory by his intercession, and was now conducting to paradise. He also charged him to tell the fathers and brothers of the Congregation, and also the secular brothers of the Little Oratory, that they were to observe in all things the holy Institute which he had left them, for that it was pleasing to the Divine Majesty; that the fathers were to treat all alike, both noble and humble, fathers and lay brothers, because they were all his children; he likewise ordered him to tell them for their consolation, that up to that day, by the grace of God, not one of the Congregation who had died had been lost, but all had been saved. Another Capuchin, on the following Sunday, saw the Saint in the picture over the altar of the Oratory, raise his hand and bless the Congregation, and all the brothers of the Oratory.

The devotion to St. Philip rapidly spread through all Christendom; in many cities of Italy and elsewhere

there were grand festivals and processions in his honour. In Spain in particular, in the city of Madrid, at the procession of the Five Saints, Queen Elizabeth, with her own hands, adorned the statue of Philip with a beautiful chasuble richly decked with diamonds. Pope Urban VIII. granted the office of St. Philip as a semidouble *ad libitum*, to the whole Church; Innocent X. made it of precept, and Clement IX. in 1669 raised it to a double of precept for the whole Church. Alexander VIII. granted the proper mass of the Saint to the whole Church, and Benedict XIV. in 1745 approved the proper office of the Saint for the kingdom of Portugal, and it has since been extended to many congregations and dioceses. Altars and churches have been erected in his honour in many places, and many have chosen him as their advocate and protector. The Dominican fathers decreed that his feast should be observed throughout their order as a double, as Clement IX. had ordered for the whole Church. Many cities have also decreed the yearly observance of his feast in the same manner as other festivals of obligation appointed by the Church, and finally, Benedict XIII., out of gratitude to the Saint for the singular favours he had received from him, especially for his miraculous preservation by the Saint in an earthquake, commanded in 1726 that his Feast should be observed as of precept in Rome.[1] Meantime the goodness of God was continually co-operating towards the increase of this devotion by the many miracles and graces which He bestowed on those who in any

[1] Another mark of this Pontiff's devotion to St. Philip, was the introduction of the custom of holding a Papal Chapel at the church of the Oratory on the Saint's feast, a custom which has been observed by his successors to the present day.

way recommended themselves to the intercession of the Saint.

Thus what the Saint had often foretold in his lifetime was fully verified; for he used to say, "You will one day see my body treated with the same honour as those of the Saints, and votive offerings sent to my tomb." On another occasion, when he was asked to go to Florence, to see his native city again, he replied, "I shall be tied up at Florence." The meaning of these words was not understood till his banner was fixed up after his canonization in the church of Santa Maria del Fiore in that city. Indeed, like another St. Peter, he promised some of his friends that he would pray for them after he had left his earthly tabernacle, telling them frequently that they might be certain that, although dead, he should be in a place where he could render them much greater assistance than while living. He also promised some that he would be present at their death, and said in particular to Costanza del Drago, "Do not fear, do not fear, I will never abandon you; I will do for you what St. Francis and St. Clare have done for those devoted to them."

BOOK V

IN WHICH THE MIRACLES WROUGHT BY PHILIP
DURING HIS LIFETIME ARE RECORDED

CHAPTER I

OF THE MIRACLES PERFORMED BY PHILIP WITH THE SIGN OF THE HOLY CROSS

In the first four books we have recounted Philip's actions from his very birth up to the last moment of his life, together with all the circumstantial details which were necessary to prove his sanctity. It now remains for us to give a fuller account of his miracles, as well of those which he performed during his lifetime as those wrought by his agency after his death. We have already on different occasions spoken of Philip's miracles, and especially of his having raised a young man to life; but for many reasons it will be well to speak of them at greater length; and by making a collection of them, so to speak, those who may wish to read an account of them can do so without breaking the thread of the narrative. In truth, I believe that as much benefit may be derived from reading a detailed account of the Saint's miracles as from reading the history of his life, inasmuch as they are so numerous and of so striking a nature, that they effectually confirm us in our belief of his sanctity, and urge us to follow in his footsteps.

Prometeo Peregrini, a priest of the Congregation, was attacked with such violent pains, that it seemed as though his bowels were being forced out of his

body, and he could find nothing to give him relief. The pain continuing to increase, the holy father went to visit him. He placed his hand on the sick man's head, making the sign of the cross, and prayed for a few minutes. After this he said in a half-joking sort of a way as he left the room, "You won't take any harm." Not many minutes after he was gone the pain was entirely removed, and Prometeo felt just as well as if he had never had the attack. Antonia Caraccia, wife of Antonio Pasquini, and sister of Gherardo Caracci, who have been mentioned before, suffered from pain in the side, and was brought so low by a malignant fever, that she was unable to stir a limb. She was in this state for fifteen days, and found no relief from human remedies. Her husband then consulted the holy father about his wife's illness. Philip answered, "Get you gone; there is not much the matter; we will pray for her." But the disease increased, until at length she could neither eat nor sleep. The husband therefore returned again to Philip, and said to him, "Father, Antonia is dying." Philip replied, "Never fear, I tell you all will be well; now I'll go and see her." He went at once to the sick woman, and said to her, "Where do you feel the pain?" "In the right side," she replied. Then Philip put his hand to the place and made the sign of the cross upon it, saying, "Oh, it's nothing at all; all will be well." At that very instant, pain, fever, and all left her. The husband and others wished to publish the miracle, but Antonia told him to say nothing at all about it, because if they did Father Philip would be angry, for that he had expressly ordered her to remain two or three days in bed, so

as not to let it appear that she had been instantaneously cured. Angela Lippi had for many years suffered from a pain in the shoulder, which tormented her day and night, and made her hard of breathing, and also had paralysed her right arm, so that she could no longer use it. One morning her daughter Giulia said to her, "Go to Father Philip, and tell him to say a Pater Noster and an Ave Maria for you, for I am sure he will do you good." Angela went accordingly, and said to the Saint, "My daughter Giulia told me that I was to beg of you to say a Pater Noster and an Ave Maria for me, that I may be cured of my complaint." Philip answered, "And why could she not say them for you?" When Angela heard this she went away quite in despair. Then Philip, pitying the poor woman, called her back and said, "Well now, suppose we say them together;" and then, without her having so much as told him where she felt the pain, he placed his hand on the very place, and made the sign of the cross upon it. The pain instantly ceased, and she returned home perfectly cured, and never after suffered in the same way. Virginia, wife of Giovanni Battista Martelli, was troubled before her marriage with a very bad eye complaint. She went to the Saint's confessional and begged him to do something to relieve her eyes. Philip merely took a little water out of a bottle and made the sign of the cross with it on her eyes, and she was cured.

Maria Paganella was many times cured of headache by the holy father simply making the sign of the cross on her as he passed through the church, even though she had not said a word to him about her suffering

from headache. She had observed that this happened several times, and therefore one day when she was in great pain from a severe bowel-complaint, she begged the Saint to sign her with the cross. He did so, and the pain instantly ceased. Isabella Mareria had a cell in the Torre di Specchi, near which a lime-kiln had been made. One evening when they wanted to extinguish it, they did not throw sufficient water upon it. The consequence was, that the cell was completely filled with smoke; and when Isabella attempted to get up and dress for matins, she was seized with such a giddiness, that she fell backwards; she made a second and third attempt, and the same thing happened. She was carried back to her bed, and was confined to it for nearly a month; every time that she tried to raise her head this faintness and giddiness came on, so that at last the physician made them watch by her the whole night through, fearing lest she should die suddenly. But the Saint happening one day to go to the convent, Isabella was determined that come what might she would get up and see him. She went to him, and told him of her illness; Philip said, "Oh, you need not be afraid, I'll cure you." He then took her head between his hands, pressing them together, and made many crosses over her. He did not remove his hands until water began to issue from one of her eyes where she had felt most uneasiness, and at the same time her nose discharged a quantity of water; she was then instantaneously cured, nor had she the slightest return of sickness.

CHAPTER II

OF THE MIRACLES WROUGHT BY THE TOUCH OF PHILIP'S HAND

THERE was a Roman gentleman who had a bodily infirmity, which occasioned him great pain, and had all the outward appearance of erysipelas. Being therefore a good deal alarmed about himself, and not well knowing what to do, he betook himself to the Saint. Immediately on entering his room, and before he had spoken a word, Philip said, "Shut the door, and show me where the pain is." He did so, and the Saint then raised his eyes to heaven, prayed with his wonted trembling, and twice touched the seat of the pain. The gentleman was completely cured on the instant. Seeing this he began to cry out, "A miracle! a miracle! you are a saint. I will go all through Rome, and tell them you are a saint." The father said, "Hush, hush!" and placed his hand on his mouth; nor would he allow him to go away until he had first promised the Saint not to say a word about it to any one. The gentleman kept his promise, and never related the incident until after Philip's death. In 1560 Pietro Vittrici of Parma, being in the service of Cardinal Boncompagni, afterwards Pope Gregory XIII., fell dangerously ill. He was given up by the physicians, and supposed by all to be as good as dead. In this extremity he

was visited by Philip, who as soon as he had entered the sick man's room, began, as was his wont, to pray for him. He then put his hand on Pietro's forehead, and at his touch he instantly revived. In two days' time he was out of the house, perfectly well and strong, and went about telling people how he had been cured by Father Philip. This man was so devoted to the Saint in consequence of his cure, that from this time forth he became his spiritual child, and went to confession and communion three times a week, and at length, full of merits, he passed to another life in his ninety-seventh year.

Maurizio Anerio was a penitent of the Saint's, and had a grievous infirmity, which was accompanied with excessive internal pain, and many dangerous symptoms. Indeed, the physicians were of opinion that he could not possibly live, as he had lost the use of his speech, and his pulse could hardly be felt. Philip went to visit him, and after he had come into the room and prayed as usual, he said to those who were standing by, "Say a Pater Noster and an Ave Maria, for I should not like this man to die yet;" then he placed his hands on the sick man's head and stomach, and immediately afterwards went away without saying a word. At the moment of Philip's touch the sick man perfectly recovered his health; his speech was restored, and his pulse became strong and even; all the pain ceased, and not a trace of weakness was left behind. On the following morning he was about and busy as usual. Before he was acquainted with the holy father, this man was of a very worldly disposition. Now, as is usually the case with persons who themselves go but seldom to confession, he could not bear that

his wife, whose name was Fulcinia, and who has been mentioned before, should be constantly going to confess her sins; and since Philip was her confessor, the poor woman was one day forbidden to go to him any more. She went to the Saint to ask him what she ought to do; he said, "Oh! go on as if nothing had happened, and never mind; in a very little time your husband will come himself to confession to me, and he'll be better than you, I can tell you:" soon after this he became one of the Saint's regular penitents, and ended by being a very spiritual person. One of his sons, called Giovanni Francesco, when he was about fourteen years old, fell ill of a pestilential fever. The physicians had given him over, and for seventeen days he was almost like a corpse; he did not move or speak, he recognized no one, and took no nourishment of any kind; in fact, the only signs of life were the warmth of his body, and a scarcely perceptible respiration. It was thought so wonderful a thing that the boy should have lived so many days in this state, that Giulia Orsini, the Marchesa Rangona, went to the house to see so great a prodigy. Philip hearing of this, and being moved to compassion for the poor lad, also set off to see him. Having entered the sick-room, he ordered those who were standing round to say a Pater Noster and an Ave Maria; then he placed his hand on the boy's forehead, and prayed, keeping his hand on him the while. Afterwards he called the mother to him, and said in a bantering tone of voice, "A pretty thing, indeed, to let this poor fellow die of hunger; come, bring me that wine here, I want to cure him." The wine was brought, and the Saint held some to the sick boy's mouth. He at once began

to sip it, and in a few minutes began to return to himself. The Saint then said to him, "Don't be afraid, you won't take any harm; before long you will be coming to me in church." Giovanni quickly recovered, and in a few days he was out of bed safe and sound, and able to go to church and kiss Philip's hand.

Carlo Orsini, a youth of fourteen years old or thereabouts, was grievously ill. He had a violent pain in his side, and had lain four or five days without touching any food. He was at length despaired of by the physicians. His mother, Livia Vestri, sent for the Saint, begging him to come and confess her son, for that he was at the point of death. Philip having come to the boy, sent every one out of the room, and asked Carlo what was the matter with him, and where he felt the pain. "Under the left breast," he said. Then the Saint knelt down by the bedside, and put his hand on him where he had said the pain lay, pressing with such force that the touch thrilled through his whole body. He then heard his confession, and insisted on remaining on his knees whilst Carlo was telling his sins, all the while keeping his hand on the place of the pain. When the confession was finished, seeing the poor boy much exhausted, Philip told him that he would do his penance for him, and added, "Don't be afraid; you will not die this time, and to-morrow you will be quite well." The Saint being gone, the mother returned to the sick-room, when Carlo immediately said to her, "Mother, I am cured!" and when she marvelled at it, and could not believe that it was true, he answered, "I tell you, mother, I am cured; I can breathe freely, and nothing

now ails me." He then asked for something to eat, and ate heartily of what was brought him: that night too he fell into a sound sleep, and when the physician came in the morning he pronounced him perfectly cured. Fabio Orsini was ill, and in a very reduced state of body, when in addition to this he caught the measles, which brought him to death's door. He received Extreme Unction, and soon lost all consciousness. Before he had lost his speech, he had mentioned to his aunt, the Marchesa Rangona, that he had great faith in Father Philip: she therefore sent to the Saint to beg that he would come and see her nephew. On his arrival he took the sick man's head between his hands and pressed it to his bosom, and instantly Fabio's speech was restored to him, and he said, "Who are you?" The Saint replied, "I am Philip!" and then asked him where he felt the pain. Fabio said, "Here, at my heart." Philip then placed his hand on his heart, and the touch seemed to the invalid as cold as ice; immediately he began to cry out, "Dear Aunt, I am cured!" He then got up, and to the astonishment of the physicians and his relations, in a very short time he was completely free from every trace of his illness.

Giovanni Battista Boniperti, a priest of whom mention has been made before, was once seized with so violent a headache that he was forced to take to his bed. Philip went to visit him, and after he had laid his hand upon the sufferer's forehead, and sighed deeply twice, the pain was wholly removed. The Abbate Marco Antonio Maffa suffered from fever, which was accompanied with excruciating headache. This was in 1590, when in consequence of the overflowing of the river there was much

pestilence and disease amongst the people of Rome. Nothing seemed to give him any relief, neither bleeding, nor medicine, nor any other remedies. One day the holy father went to visit him, and moved with compassion at his sufferings he pressed his head to his bosom, holding it between his hands, and prayed with his usual palpitation of heart. The pain ceased, the fever entirely vanished, and Marco Antonio was perfectly cured.

Giovanni Battista Cresci had a fever, together with such violent pain in the head, that it seemed to him as though hammers were at work with his brain; and at last, overcome by the pain, the idea came to him of throwing himself from the window into a well, in order to escape the intense suffering, and he screamed and moaned both night and day. Nothing could be done for him; and so, despairing of human help, he sent a message to Father Philip, recommending himself to his prayers, and begging him to come and see him. Philip came, and the invalid entreated him to obtain for him either a decrease of pain, or else that he might die, for that he could endure the agony no more. Then Philip placed his hand on his head, telling him that he must be devout to Our Lady, and keep himself from sin. Upon this the pain instantly ceased, and in a short time the fever also left him. This same person, when a child, was troubled with bad eyes; they were much inflamed, and there was a constant issue from them of blood and water, accompanied with a burning heat. He had been in this state for twenty days, neither medicine nor anything else giving him any relief, and being so blind that he could not distinguish the light of day, when Philip paid him a visit, and by simply putting his hands to

his eyes, and saying, "There is nothing the matter with you," he was instantly cured. Livia Vestri, wife of Valerio Orsini, had been in bed forty days troubled with faintings and giddiness, together with severe headaches, and could find no relief. The pain, however, seemed to decrease a little, and she was able to go one morning to the Chiesa Nuova. When she was there, and at confession, one of her fainting fits came on. Her confessor, Father Angelo Velli, sent her to the holy father, who said in his accustomed manner, "Oh! it's nothing!" then he put his hands on her head, and it seemed to her as if he was touching her very brain. In an instant, before she had time to get upon her feet, she was completely cured, and never again had the like infirmity.

Sigismonda, wife of Alessandro Vitelleschi, suffered almost without intermission from such violent pain in the head, that for the most part she was forced to keep to her bed. One day when she was able to get out-of-doors, she went to a garden near the Fontana di Trevi, where at that time the holy father was wont to go for recreation with his spiritual children after the exercises of the Oratory. She was still suffering much pain, and indeed her walk had made her worse than usual. The Saint held her head with both his hands, and pressed them forcibly together, and forthwith the pain was gone, and Sigismonda had no more headaches from that time. There was a girl named Caterina, daughter of Girolamo Ruissi, who when she was five or six years old began to have a dreadful tumour on her nose. Many medicines were tried, but all in vain; for if it sometimes seemed that the tumour was somewhat diminished, in a day or two it would always begin to

grow again. Her mother saw that natural remedies were of no avail, and as she had great faith in the holy father, she determined one morning to take the child to him, and earnestly entreated him to do something for her. When Philip saw what a state the poor girl was in, he was moved with compassion both for herself and her mother. He touched the tumour and said, "There, my child, don't be afraid; you won't be troubled with it any more; it will soon be well." As soon as he had touched the child's nose in this manner, the tumour began to diminish, and in a few days it was so perfectly cured that not even a mark was left, and it never returned again. Pietro Ruissi, brother of Caterina, who has just been mentioned, being very ill with violent headaches, was visited by the Saint at his father's earnest entreaty. Philip, seeing that the father was very desirous that his son's health should be restored, said, "Ah! Pietro, death would be preferable for you than life; however, I pity you, and will do all I can to obtain your cure from God:" he then placed his hand on his forehead, and the pain ceased at the instant. In consequence of this cure, Girolamo, Pietro's father, acquired such faith in the Saint, that when another of his sons, named Gasparo, was suffering from headaches and fainting fits, his father sent him to Philip to be cured; and as soon as ever the Saint had touched his head, the boy was cured, and his illness never returned again.

Vittoria Varesi was seized in the beginning of October by a pain in the left shoulder, which was so acute that she could scarcely draw her breath. She not only could not sleep at night, but was unable even to lie down upon her bed. Wherefore, remem-

bering that she had on other occasions been cured of sicknesses by Philip, she had recourse to his help. When she told him of her suffering, the Saint replied, "Why, what a pity it is, that you have nothing to talk about but yourself;" and then in a bantering tone he added, "And whereabouts is this pain?" she pointed to her left shoulder. Philip then raised his arm and struck her shoulder, saying, "There now, have courage, you will be quite well;" and immediately she felt the pain diminish, and by the time she reached her house, which was no great distance off, she was wholly cured, and had no return of the pain. Ersilia Bucca was so ill, that her life was despaired of by the physicians, and her relations were mourning and weeping for her seemingly inevitable death. But Giovanni Francesco Bucca, her husband, having great faith in Philip, besought him to visit her. He went, and as soon as he had arrived, he said, "This time Ersilia will not die, but will recover without doubt." He then went up to her, and after praying for awhile, laid his hand upon her head, saying to her, "Never mind, you will not die." So great a joy and consolation did the lady experience simply from the Saint's presence, that she affirmed she had never in her life felt the like, and at his touch the malady was instantly subdued, and in a very few days Ersilia was perfectly well. Lucrezia Grazzi had a cancer in one of her breasts, and the physicians had determined to apply the hot iron to it, and ordered her to remain in bed for the operation. She however in the meanwhile, moved with faith in the holy father, betook herself to the Chiesa Nuova, and related her case to him. Philip answered,

"Oh! my poor child, where is this cancer?" She pointed to it, said, "Here, my Father:" then the Saint touching the diseased part, added, "Go in peace, and doubt not that you shall recover." When she was come home, she said to those who were present, "I feel neither pain nor oppression, and I firmly believe that I am cured;" and so it proved to be. Soon after the physicians came to cauterize the cancer, and were lost in astonishment at finding not a trace of the disease.

Girolamo Moroni had a daughter of twelve or thirteen years old, called Laura, who was visited by a grievous sickness, which so reduced her that she was despaired of by the physicians, and her friends were almost inconsolable. Already the priest had given her the last Sacraments, orders were given for the funeral, her friends had prepared their mourning, and the grave and grave-clothes were provided. Now when the child was in this extremity the father and mother bethought themselves of sending for Philip, in the hopes that if he could do nothing towards her recovery, he might at least assist her in her agony with his holy prayers. The Saint came, and found her with her eyes closed, and unconscious to what was passing around her. He went up to the bedside and breathed upon the sick child's face, and then, as though he was playing with her, he gave her a blow upon the cheek; afterwards he shook her almost violently by the hair, bidding her utter the name of Jesus; at these words Laura opened her eyes and said distinctly, "Jesus." She now returned to consciousness, and was soon very far recovered, so that in a few days she was free from all trace of illness. Giulia Lippi had suffered constantly for two

years from headache, which generally lasted two or three days at a time, and seldom less than four-and-twenty hours. It happened that one morning, when one of these headaches was upon her, she went to the Chiesa Nuova to hear mass, and while she was there the pain became so violent, that on her attempting to go out of church she found herself unable to bear the exertion of moving. She therefore sat herself down at the foot of the confessional, into which after awhile came Father Philip, to whom she said, "Father, I have not strength to go home, for my head is well-nigh bursting with pain." Then Philip, trembling as usual, began to pray, and took her head between his hands, pressing them gently together, and then said to her, "Well, how do you feel now?" "Better, Father," she said, "but not well." Then Philip again pressed her head, and asked a second time how she felt; and this time she answered, "I am quite well." The Saint then gave her his blessing and desired her to go home. A lady, named Caterina Corradina, was grievously ill, and had received Extreme Unction. The holy father came to visit her, and brought with him some musicians. Having come up to her bedside, he placed his hands on her head, and then desired the musicians to sing some hymns, and especially one in which the name of Jesus was often repeated. Whilst this hymn was being sung it was evident that the sick woman was reviving; and in fact shortly afterwards she came to herself entirely, after which she gradually recovered, and was ultimately quite cured. As the holy father was taking his leave he said to the husband, "This lady was at the point of death, but God has spared her to take care of your family." During

her recovery the devil visibly appeared to her, and making the most frightful and hideous gesticulations, kept repeating over and over again, "What did that fellow Philip come here for?" Recommending herself, however, to Almighty God, the Evil One disappeared without doing her any injury.

The holy father having heard that his Holiness Clement VIII. was laid up with the gout in his hand, felt himself moved to pray for his recovery, it being so desirable a thing for the public good; because as he said to Nero del Nero, the infirmities of persons who have great and important business on their hands, are felt not only by themselves, but by people in general, and on that account their cure is the more to be sought for from God. He went therefore one day to see the Pope. When he came into the room, his Holiness, who from the acute pain could not bear any one to touch even the bed he lay on, told him not to come any nearer. Philip, however, continued to advance until he was close by the side of the Pope, who again bade him stop and not on any account to touch him. Philip then said, "Your Holiness need have no fear!" and forthwith he caught hold of the Pope's hand, and with much affection and zeal, and with his wonted trembling, he pressed it, and the pain ceased; so that the Pope said, "Now you may continue to touch me, for I feel great relief." Clement himself many times related this miracle to Cardinal Baronius, and moreover he told it once in presence of eight or ten Cardinals of the Congregation for examining Bishops, and used often to urge it in proof of Philip's sanctity. From that time forth, even after the Saint's death, whenever his Holiness was troubled with the gout, if only he recommended

himself to Philip, the pain was always mitigated. A case similar to the above occurred to Attilio Tinozzi. He was attacked by a very violent fit of gout, so that he could bear no one to touch him; and while in this state was visited by Philip, as being his penitent. When the Saint entered the room, he inquired how the patient was: Attilio answered, "Father, I am very bad, pray do not touch me." The Saint replied, "Have courage!" and immediately touched his feet, making the sign of the holy cross, and the pain instantly subsided! and although he had previously been used to suffer often from fits of the gout, yet from this time he never had a return of it. Giovanni Manzoli, who has been mentioned before, asserted that as for himself, whenever he suffered from an attack of gout, he never would use medicine, or any other remedy, but went off instantly to the Saint, who used simply to touch the seat of the disorder, and then the pain subsided. Many others have affirmed the same thing. It was quite an ordinary thing with Philip, merely by laying his hands on persons' heads to cure them of headaches.

Angelo Vittori da Bagnarea, his physician, used to say, that many times instead of curing, he was himself cured; for being a great sufferer from headache, Philip used to know by his look when it was upon him, would often lay his hand upon his head, and in this case the pain never failed to abate. Nor was it only headache which he cured in this manner, but all kinds of complaints; so that Cardinal Tarugi used to say, that Philip's holy hand had within it a medicinal virtue, and that its touch consoled the afflicted, and healed the sick.

CHAPTER III

OF THE MIRACLES PHILIP WROUGHT BY MEANS OF PRAYER

Lorenzo Christiani, a beneficed clerk of St. Peter's, and one of the Saint's penitents, was so ill as to be in danger of death; he had already received the Viaticum and Extreme Unction, and had lost the use of his speech. When he was at the point of expiring, Philip came to visit him, and with his wonted trembling and agitation betook himself two distinct times to prayer. After this he rose up and said, "This time Lorenzo will not die;" then he went up to the bed, and placing his hand on the sick man's head, called him by his name, saying, "Lorenzo! Lorenzo!" upon which he instantly opened his eyes, recognized the Saint, and answered him. Then the holy father ordered them to bring him something to eat. The fever at once subsided, and to the astonishment of all Lorenzo was completely cured, so that when shortly afterwards the physician, Pietro Crispo, came and found him absolutely well, he could not help exclaiming aloud, "This is a great miracle!" But when he heard that the holy father had been to him, he said, "Oh! then I do not wonder, for Father Philip is a Saint."

Bartolomeo Fugini, a Roman, fell grievously sick, so that he was at the point of death; Extreme Unction had already been administered to him, the physicians

had given him up, and he had lost the use of his speech. In the evening when Father Angelo Velli, the sick man's confessor, had returned home, Philip inquired of him how he had left his penitent. He replied, "Oh! he is going fast, and the doctor said he can scarcely live until the morning." Many of the fathers were present at this conversation, and presently the Saint said, "Do you wish this young man to die or no?" they all answered, "We would wish him to live, were it possible;" then the holy father added, "Well then, he shall live; you must say five Pater Nosters and five Ave Marias for him this evening, and God will aid him." Next morning Father Angelo went very early to see how the sick man was, and he found him not only not dead, but perfectly recovered.

Barsum, archdeacon of the Church of Alexandria, whom we have had occasion to speak of before, lay ill of fever and spitting of blood, accompanied with cough and difficulty of breathing. He was so reduced that his physicians declared it next to impossible that he should recover. Wherefore Girolamo Vecchietti, who had come with him from Egypt to Rome, went to St. Philip, whom he found on the point of saying mass. He recommended Barsum to him, and begged him to pray for his recovery. Philip did so, and during the time that he was saying mass, it was observed that the invalid fell into a sleep, which lasted for several hours, although before this he had not closed his eyes for days together. As soon as the Saint had finished mass, he exclaimed, "Barsum will not die this time;" he then gave orders that Barsum should be brought to him, and Girolamo made him raise himself up in bed, telling him that he must

get up, for that Father Philip wished to see him. The sick man answered, that it was impossible for him to do so, for that he could barely support himself in a sitting posture in bed: Girolamo however told him that in some way or other it must be managed, because the holy father had so ordered. Barsum having taken courage at these words, dressed himself as best he could, and was taken in a carriage to the Saint, who as soon as he saw him, kissed him and pressed him to his bosom with much tenderness. He held him in this manner for a short space of time, during which the sick man felt much revived, wherefore he begged Philip to pray for him, having, as he said, faith that he could obtain all things from the Most High God. Philip replied that he would pray for him very willingly, and sent him with Girolamo to Cardinal Frederic Borromeo.

As they were on their way Barsum said to Girolamo, "Girolamo, I am cured;" in fact in a day or two he was so completely recovered, that those who saw him could scarcely believe that it was he; and some would joke with him and say, "You are not really Barsum, but some one else very like him." After his cure this archdeacon went back for a time to Alexandria, but having returned again to Rome on a certain occasion, he obtained an audience of the Pope, who was then Clement VIII., in presence of an assemblage of Cardinals and prelates, in the course of which he delivered a Latin oration, recounting all the blessings and favours he had received during his former stay in Rome, and amongst the rest he made special mention of his being restored to health by St. Philip, in the manner we have related. Giovanni Manzoli,

of whom mention was made a short time ago, when he was about seventy years old, had a bloody flux, with constant fever of a very pestilential nature; so that the medical men looked upon it as a hopeless case; Extreme Unction, moreover, had been already administered to him, and he was fast losing the use of his speech; he was, however, just able to articulate sufficiently to make his nephew understand that he was to go to Father Philip and ask him to send one of the fathers to recommend his soul, and to tell him that he wished to be buried wherever the holy father might direct, and he added, "and bid him pray for me." The nephew obeyed, and the Saint sent a priest named Mattia Maffei, the same we have spoken of elsewhere, to the house. In the meantime the physician had pronounced that within an hour's time the sick man would breathe his last, and in consequence his family provided themselves with mourning, and sent word to the *Compagnia della Misericordia* that they were to be in readiness on the following day to accompany Manzoli to the grave. The next morning Monte Zazzara, and several of the *Compagnia*, told the Saint that Manzoli was dead. Philip answered, "Not so, he is not dead, and moreover will not die of this illness." He then called Maffei, and asked him what news he brought of Manzoli; he answered, "I went this morning to the house, and I learned that he was dead." The Saint replied, "No, Manzoli is alive; go back and see how he is, and mind you see him with your own eyes." He went, and found him not only living but very fairly well. He therefore returned, and told the blessed father what had happened, and saluted him on the part of Manzoli; upon which Philip

smiled and said, "So you see you are one of those persons who cannot be trusted to do a commission well the first time." For Philip had prayed for him during the night, and already knew that he had obtained from God the health of the sick man, as it eventually proved. It may here be mentioned, that some years before Giovanni fell ill, he had begged the Saint to be with him if possible at his death, and that Philip's answer was, "I shall die before you;" and this he often repeated in different conversations. This proved a true prediction, for Giovanni survived the holy father many years.

Alessandro Corvino, a person of some note, fell ill, and one morning, when he was growing worse, the Saint exclaimed, "We must go and assist Alessandro:" then he went towards the house of the sick man together with some of his penitents. Now in those days leave was given in some cases to priests to say mass in private rooms; as soon, therefore, as he had entered the room he said mass, having promised Alessandro to pray for him. During the celebration, he was overcome by so copious a flood of tears and such vehement sighing, that one might easily suppose he was about to obtain from God that which he desired. When mass was over he went up to the invalid and said, "Be of good heart; you will soon be well," and immediately took his leave. In two days' time Alessandro was out of bed, and was able to go out-of-doors to the great marvel of all who had seen him in his illness. Pompeo Pateri, a priest of the Congregation, was seized with a very violent fever. Philip went to visit him, and having heard his confession, placed

his hands upon his head; then came the usual trembling, and he prayed a while and said, "Courage, courage!" suddenly the fever ceased; and although the physician had left orders that he was to eat nothing until a certain hour, his appetite became so good that he ate heartily, and was in short totally cured. One day when the Saint had been at vespers with his spiritual children at the Minerva, he proposed that they should take a walk; and when those who were with him inquired of him where he thought of going to, he replied that he was going towards the Piazza del Popolo. Presently he turned into the hospital of S. James, which is for incurables, and there he went up to a sick man who was insensible, and had some time lost the use of his speech, and was now in fact supposed to be in his agony. Philip betook himself to prayer with his usual palpitation of heart, and also bade those who were with him say some prayers in behalf of the poor sufferer. This being done he ordered the attendants to raise him up in a sitting posture in bed: they did so, and he instantly came to himself. Then the Saint bade them give him something to eat, and went away. The next morning when one of those who had been of the party went to see the patient, he found him absolutely recovered. Vittoria Varesi, who has also been named before, had a disease in her right hand, accompanied with much pain and a feeling of coldness, which extended up the whole arm, and there was a good deal of inflammation about the hand, especially at the part next to the thumb. She had tried many remedies, but all to no purpose; indeed, she grew worse and worse, and the nerves of the hand were

beginning to contract. She came, therefore, to the holy father, in whom she had great faith, and said to him, "Father, I feel as if this catarrh was extending to the rest of my body, and my hand is already rendered useless; I am almost beside myself with fright lest I shall have to lose it." Then Philip, touching the diseased part with his hand, raised his eyes to heaven, and with his usual trembling of body pressed the tumour, saying at the same time, "Oh, you will be cured, never fear," and immediately sent her away. When she was come home, she began to think within herself that it was time to look at the sore and apply fresh plaster to it, and in short began to dress it as she was used to do. She stopped suddenly, however, and said to herself, "Do I not believe Philip to be a Saint, and a true friend of Almighty God? and had I not firm faith that he would cure me? why then do I doubt?" Then she pulled off the plaster and threw it into the fire, and immediately she was able to move her hand about; next she put it into some water, although the physician had told her to be careful not to wash it, and after that she was able to use it almost as usual; finally, without the aid of medicine or any other remedy, she was perfectly cured in the short space of a day or two.

Giovanni Battista Guerra, a brother of the Congregation, one evening about midnight when he was preparing the chapel of the Pietà in the church, fell from a ladder a height of about twenty-five palms, and came with his head upon the slab of a tomb, and appeared to be killed by the fall. He was carried into the house, and upon the arrival of

the medical men, they pronounced him to be past recovery; it was however proposed as the only chance that Giovanni should submit to a painful and dangerous operation. When Philip heard of the accident and of what the opinion of the physicians was, he immediately withdrew to pray, and also gave orders that evening that others in the house should offer prayers for the poor sufferer. Presently Angelo Vittori, the physician, came to the holy father and told him, that he must now pronounce the injuries to be mortal; to which the Saint, smiling at the time, replied, "Oh! I do not wish poor Giovanni Battista to die this time, and I mean to pray so much for him, that I am sure God will restore him to us." And in fact so it was; for, after Philip's prayers in his behalf, the invalid slept well that night, and awoke in the morning at his usual hour, absolutely forgetting for the moment all about his fall, so that he would have begun to get up and wash, had he not been made to return to bed. The physicians came expecting to find the patient in a violent fever, or in convulsions, but instead of that he appeared to be suffering from little else than the stiffness usually consequent upon a fall.

Bertino Riccardi of Vercelli, a brother of the Congregation, fell sick of a malignant fever, which before long issued in violent delirium. He was now at the point of death, and had not made any settlement of his worldly affairs, nor received the usual sacraments administered *in extremis*. The holy father visited him, and began to pray that he might be sufficiently restored to prepare for death. Soon afterwards Bertino came to himself, made a good confession, received the

Viaticum from the hands of the Saint, and had just sufficient time to make his will before the delirium returned. The holy father then gave him Extreme Unction and he died. A similar case to this happened in the person of Flaminia, sister of Father Antonio Gallonio, who, being seized with delirium before she had made her peace with God in the Sacrament of Penance, was restored to consciousness by the holy father's prayers. In this instance Philip had previously said that the sick woman would have time for preparation granted her. Another case of the like sort occurred in the hospital of Santo Spirito. For one day, Philip, happening to go there with several of his spiritual children, said to them, "Now let us go wherever the Lord wills," and he began to walk towards the room where the wounded are, saying at the same time, "I feel a something at my heart which calls me there." He then went straight up to a bed, where a sick man lay, whom he had never seen before, and who seemed to be at the last gasp. After he had prayed for him, he placed his hand on his forehead and called him, upon which the sick man immediately recovered his senses and began to speak. He had not had time either to go to confession or receive the Viaticum, for his accident was a sudden one, but now he did both one and the other with signs of great contrition, and having received Extreme Unction, he devoutly ended his days, blessing God for having sent that good father to him, who, though a stranger, had done him so great a service.

Moreover by dint of continual prayer, and the union with God which Philip enjoyed, he not only obtained from His Divine Majesty the power of delivering others

from different evils, but besides this he himself was singularly protected from many dangers to which he was exposed. One day he went with some of his penitents in a carriage to the Seven Churches, and such a heavy rain began to fall, that when they were in the street of S. Paul they were forced to turn back again, and at a place called the Marmorata, in consequence of the water rushing in such torrents that it was impossible to distinguish objects that were before them, the carriage and horses suddenly fell forward into a great hole, so that it was thought that the horses must be killed, and the carriage broken to pieces. Philip and his companions got out as best they could, and the holy father immediately went to pray in the church of S. Maria in Portico, telling the rest that he would wait for them there. Many persons who were by ran off to fetch some oxen to drag out the carriage and horses; but, behold! as soon as the Saint had begun to pray, in an instant, without any visible help, both carriage and horses were seen to come forth without a scratch or injury of any sort. They went to tell the holy father what had happened, but he had already left the church and met them on the way, as though he knew beforehand that they were coming and for what purpose.

Another time when he was going in like manner with several of his spiritual children in a carriage to visit the Seven Churches, his companions after a while got down to walk, and he remained alone. Now as the carriage was passing over an exceedingly narrow bridge, those who were walking perceived that the two wheels on one side rested, so to speak, on the air, whilst the two on the other side alone remained on the bridge. They began to cry out in terror, "Jesus!

Jesus!" the carriage however passed on in perfect safety, just as though all the four wheels had been on the bridge. This they all agreed in attributing to Philip's sanctity and to his constant prayers. Afterwards, in the course of the same drive, as he was passing close by a lime pit, which was of exceeding depth, the wheels seemed to skirt the edge of it in such a manner, that they who were behind thought it impossible for him to escape being thrown headlong into it; yet the carriage seemed to be mysteriously borne along in safety. Shortly after, however, another carriage passed by the same pit, belonging to a lady who had been strongly urged not to go that way, because of the great risk; she persisted, however, in going, and both carriage and horses fell: the former was completely shattered to pieces, and one horse was killed on the spot; the lady herself broke her arm, and her companion's leg was fractured.

CHAPTER IV

OF PHILIP'S MIRACLES, WHICH HE WORKED BY COMMANDING THE DISEASE TO DEPART

Anna Morona, wife of Matteo Massa, fell ill, and at length became so much worse, that each day was supposed to be her last, and her friends and relations were mourning and weeping over her. After a while the holy father went to see her, and placing his hand upon her, with his usual trembling, he called her by her name and said, "Anna, repeat after me, what I am going to say: Lord, Philip has bid me say in Thy Name, that he does not wish me to die yet." He made her repeat those words several times. She immediately began to amend, and finally was cured. Maria Felice da Castro in Torre di Specchi, had been gradually wasting away for the space of a hundred successive days with fever, until feeling that she was sinking fast, she sent for the holy father, who immediately went to her and asked her what it was that ailed her; she answered that it was the fever. Philip then bid her trust in God, and not be cast down, and asked her what she most wished for. "To be cured," she said. Then the Saint put his hand on her head, and holding it there for a while, spoke these words, "I command thee, fever, to depart, and leave this creature of Almighty God:" and from that day forth the fever was stayed, and Maria was completely restored. Sigis-

monda Capizucchi, also in Torre di Specchi, was attacked by a quartan ague, of a very severe kind, which commonly lasted from August to the end of the year. The holy father happening to go there on one of the days when Sigismonda was suffering from this ague, she recommended herself to him, begging him to pray for her that the complaint might be removed. The Saint raised his hand and said, "Well now, for the future it is my will that you," meaning the ague, "should return no more:" and he was obeyed.

Philip was once with several of his spiritual children, when a stranger came into the room, and recommended a dying person to the Saint. He smiled and said, "Are we all agreed in wishing she should be cured?" and when they answered in the affirmative, he bade the person who had come to recommend the sick woman to him, to return and tell her that it was not his wish she should die: and no sooner had she received this message than she recovered. And it happened very frequently indeed, that if he said, "I wish such an one to be cured," the person was healed on the spot. The cook of the house once fell sick; he was so spiritual a person, and so much favoured by Almighty God, that even the dumb animals would obey him; so that if he was washing fish for dinner, and happened to be called away for a while, he had only to command the cats not to touch them during his absence, and they would obey him. Now because the Saint loved this man exceedingly, he ordered Baronius to attend upon him himself until his death; and in consequence of the great fatigues he endured in this occupation, Baronius also caught the fever. Philip, as soon as he was aware of it, ordered him to send the fever away in his

name. Then Baronius, full of holy faith, said, "Fever, I command thee in Father Philip's name to leave me:" and no sooner had he said so, than he was able to dress himself and walk to the Basilica of the Vatican, which was half a mile distant. Once the holy father said to Antonina Raidi, "Antonina, take care you are never ill without my leave:" and ever after that, if she felt indisposed, and was afraid she was going to be ill, she would go to Philip and say, "Do you wish me to be ill, Father?" and it always turned out, that if the Saint said "No," her indisposition proceeded no further. This occurred times without number.

Lucrezia Giolia had a fever, which had lasted many days. The Saint visited her, and ordered her to go the very next morning to San Girolamo and hear mass. She replied, "Father, how can I go with this fever upon me?" The Saint answered, "Oh! to-morrow morning you will be quite well, do not be afraid;" and wonderful to say, during the night she was perfectly cured, and went in the morning to San Girolamo, heard mass, and from that time forth had no more illness. It happened one day that Alessandro Illuminati, who was a brother of the house, and who was in the habit of assisting the holy father in his illnesses, broke a blood-vessel in his lungs. When the Saint heard of it, he immediately sent for Alessandro, and by simply saying, "I do not wish you to be ill," he was instantaneously cured, and thenceforth spat no more blood, but was as healthful as before the rupture of the blood-vessel. A similar thing took place in the person of Pietro Focile, named elsewhere, who being at the point of death was visited by the Saint. The mother met him as he entered the house, and said, "Oh, Father,

help me; my son is dying!" Philip answered, "Don't be afraid, I do not wish him to die:" and it was as he had said. He was entreated by a father of San Girolamo to go and visit a sick man named Ambrogio, who lay in bed in a lamentably helpless state, not being able even to raise himself in a sitting position, without the aid of several other persons. He went, and said on coming up to the invalid, "Ambrogio, raise yourself up," and immediately, without any kind of assistance, he sat up, upon which those in the room began to cry out, "A miracle! a miracle!" In a short time the man who before could scarcely move a limb, was out of bed and completely cured.

CHAPTER V

OF THE MIRACLES PHILIP WORKED IN MANY DIFFERENT WAYS

Torquato Conti was seriously indisposed, and Father Francesco Maria Tarugi advised him to go to confession to Father Philip, and that he would certainly be cured. He sent for Philip therefore, and in the middle of his confession his complaint left him, and he was instantaneously cured. A poor peasant, full of faith, came to the holy father from Palombara, a place in the neighbourhood of Rome, in order to recommend himself to his prayers, as he was suffering from an infirmity which ceased not night or day to torment him. The Saint gave him no other remedy than that of confession, and the man was instantly cured. When the people of Palombara heard tell of this wonderful cure, effected by simply going to confession to Father Philip, several who were troubled with the same disease set off for Rome, and came to the Saint saying, "We wish you to cure us in the same way you cured such an one." Then Philip, when he saw their holy simplicity, heard their confessions, and sent them back full of consolation. Eugenia Mansueti of Colliscepoli, for the space of eighteen months, had a disease on her nose, which was swelled and inflamed in such a terrible manner, that she was ashamed to go out-of-doors, and blood constantly issued from it. Besides this, which

was outward, the nose was dreadfully ulcerated within, and discharged large quantities of matter. Many different remedies had been tried, but to no purpose. This woman was in the habit of washing certain bits of rag which Philip used in dressing a sore on his body; one day therefore, happening to see one of these pieces of rag much covered with blood, with great devotion and faith she applied it to the ulcer, which was instantly healed up; the swelling also subsided, and the disease never returned again, even partially.

Lucrezia della Citara was four months advanced in her pregnancy, when she was seized with a bloody flux of a very dangerous nature. Every kind of remedy was tried, but in vain. One day, however, Cassandra Raidi, who used to wash the holy father's linen, and who was a friend of the sick woman's, brought her some garment of the Saint's, telling her to put it about her, and that if she had but faith in the goodness and sanctity of Philip she would be cured. Lucrezia did as she was told, and the same instant the blood miraculously ceased to flow. Philip knew of this miracle in spirit, even as Christ knew of the woman who touched the hem of his garment; wherefore he bade Antonio Gallonio take away all his clothes from Cassandra, and himself gave her a good scolding; for he could not endure being esteemed by men as if he were some great one. Stefano Calcinardi had been for nearly thirty days ill with continual fever, and great weakness of stomach, which prevented his retaining food of any kind. He had received the Viaticum and Extreme Unction, and was attended *in extremis* by Father Francesco Zazzara, who told him that he had in his possession some hair of Father Philip's (who was yet alive),

and that if he only had firm faith that the holy father, as a true servant of God, could obtain his health for him, he would put it about his person. Stefano with a lively faith received the hair, and placed it on his stomach, which he had no sooner done than he fell asleep. In an hour's time he awoke, and food was brought him, of which he ate, and found himself for the first time able to retain it in his stomach; at the same time the fever subsided, and in the space of four days he returned to his state of former health. There came to Rome, to the house of Monte Zazzara, a merchant named Ercole Cortesini of Carpi. This man heard a great deal of the charity, virtue, and miracles of Philip, and in consequence conceived a great desire to see him and speak with him. Father Francesco Zazzara therefore brought him to the holy father; and when Ercole saw the Saint, he knelt before him and begged his blessing, recommending himself earnestly to his prayers. When he was come away from Philip he said, "I believe I have seen a great Saint; at the first sight of him a trembling seized my whole body." Such devotion did this person obtain towards Philip, that he wished in some way or other to get into his possession something that belonged to him, by way of a relic; and he obtained a pair of slippers and some of the Saint's hair: moreover, he managed to prevail on Philip himself to give him a rosary. In the month of August, Ercole set out from Rome to return to Carpi, his native place; and although ordinarily he was accustomed to ride, this time he determined to go on foot; but when he got into the country he was seized with a violent headache, and grew almost delirious. Things being come to this pass, he be-

thought himself of the relics of the Saint, which he had brought from Rome; he therefore told his wife to take the things which were in a certain part of his baggage, and apply them to his forehead. When the wife saw the old shabby-looking slippers she began to laugh, and said, "Why, what are you going to do with these slippers?" "Never mind, but do as you are bid," replied the husband; "I know well what I am about." Now when his wife had placed the slippers as he had told her, Ercole began to pray in this fashion: "I beg of thee, O Lord, by the devotion I bear to Father Philip of the Chiesa Nuova, that Thou wilt cure me of my pains." Scarcely had he finished this prayer, when both headache and feverishness suddenly left him, and he continued his journey in perfect health. Another miracle occurred in the person of this same man's nephew, which was in like manner worked by means of these identical relics. It happened during the Saint's lifetime. The nephew was ill of a violent fever, accompanied with much pain from a tumour which had formed upon his body, so that he was thought to be dying. In this state they placed one of the slippers on the tumour, which instantly broke with the contact, and the fever entirely ceased, and the nephew was cured.

Patrizio Patrizi, who has been mentioned several times before, was ill of the colic and a disordered stomach; upon which the holy father sent Father Germanico Fedeli to visit him. On his arrival the sick man said to him, "You must know, Father Germanico, that during the night my pains increased to such a degree that I thought I must die; and when I knew not what to do I suddenly bethought

me of the holy father; and placing myself before him in spirit, I recommended myself to him, saying, 'Father Philip, help me, and pray to God for me.' When I had said these words the pain suddenly subsided, and now I am almost well." This same Germanico was attacked by hernia, and when he found no relief from medicine or any other remedies he made use of, he had recourse with great faith to the prayers of the Saint, saying to him, "Father, if you will you can cure me by your prayers." The Saint replied, "Do not be afraid: you will get well:" and so it turned out, for Germanico left off his medicines, and was soon perfectly restored to health. Bradamante Pacelli, of Narni, a very spiritual woman, and one completely given up to works of piety, suffered from headache of an unusually severe character, and which continued almost without intermission. Medicine was of no avail, and at length the Saint, as her spiritual father, went to visit her. He found her with a linen cloth wrapped about her head, which he instantly pulled off, and threw upon the ground, saying at the same time, "What are you doing, simpleton that you are, with this cloth?" No sooner had Philip said these words, and accompanied them with the action we have described, than the pain suddenly ceased, and the good woman remained free from the like infirmity until her death.

CHAPTER VI

PHILIP DELIVERS MANY WOMEN FROM THE PERIL OF CHILDBIRTH

Philip had an especial grace from Almighty God in delivering women from the perils which they ordinarily endure in childbirth. Isabella Baciocca, of Novara, had a kinsman in Rome, named Giovanni Battista Boniperti, whom we have already mentioned several times. This woman was eight months advanced in her pregnancy, when she miscarried, and was in imminent danger of death. Her relations wrote to Giovanni Battista concerning her, and he immediately recommended her to the holy father, who said, "Write word to your relation that I do not wish her to have the like misfortune any more." Giovanni wrote as Philip had bid him, and his relation not only found herself delivered from her present danger, but afterwards gave birth to twelve sons successfully, and in each case no difficulty or alarming symptom accompanied the confinement. Delia Buscaglia of Vicenza, wife of Gasparo Brissio of Padua, musician of the castle of S. Angelo, had been seven months advanced in her pregnancy, and was just entering upon the eighth month, when she was surprised by the pains of childbirth, but the child was dead in her womb, and she was unable to deliver herself of it. Her pains were so great, that at length life

seemed to be ebbing fast, her heart had almost ceased to beat, and she had long lost the use of her speech; her body too was cold as marble, and notwithstanding all the endeavours of those about her, no means could be found of restoring the circulation. They sent for the physicians, but the midwife said there was now no need of any physician save God; and she added, "And take care what you do, for if they should attempt to extract the child, they will have to do so piece by piece, and the mother must die." Delia was in this condition from nine o'clock in the morning until an hour before the evening *Ave* of the next day, and during this time her husband was going about from place to place begging people to pray for her: after which he went to the holy father and besought him to come and see his wife, who was in the extremity we have described. Philip went, and having entered the room he took the hat which he had on his head and placed it on the sick woman; then he raised his eyes to heaven, and threw himself on his knees, crying out with sighs and tears, "Let all kneel down and say five Pater Nosters and five Ave Marias." Which being finished, the Saint rose up, and going quite close to the ear of the sick woman, said in a loud voice, "Delia!" At the sound of the Saint's voice her consciousness returned, as though she was awakened out of a deep sleep; she replied, "My Father, what is it you want?" The Saint twice repeated, "That you and I may become Saints." She replied, "God grant it;" and then added, "Father, I am very bad." Philip said, "Have courage, you will recover;" he then signed her with the sign of the cross, and left the room: and when he was half-

way down the stairs, he caught hold of the husband's hand, and said to him, "Return upstairs again, for Delia your wife has received mercy; and remember both of you to serve God faithfully." He went upstairs, and found that his wife had been delivered without any pain or danger of death; in fact, that same evening she got up, as though nothing had ailed her. When this same person was dangerously ill with an abscess, the Saint sent her word by her husband that she was not to be cast down, for that she would not die, but would recover that very evening; and indeed, she had no sooner received Philip's message than she began to mend, and in a very short time was quite well. When Faustina Capozucchi, wife of Domizio Cecchini, was seven months advanced in her pregnancy, she fell so dangerously ill, that continuing so for two-and-twenty days, her life was despaired of by the physicians, and she was in fact at death's door. The holy father paid her a visit, and touching her he raised his eyes to heaven and said, "O Lord, I beseech Thee, give me the soul of this child; Thou wilt give it to me, O Lord;" and with this he left the room. Afterwards, however, he returned, and using almost the same words, went away as he had done before. The poor woman then gave birth to a child, a girl, who lived just a sufficient time to receive baptism before both mother and child slept in peace.

Olimpia Trojani was at the last extremity, for she was in the pains of childbirth, and could not deliver herself of the child; so that her relations were in great affliction, considering her as dead. Not knowing, therefore, what to do, they sent, as a last hope, for Philip, whom they looked upon as a saint, and as one

who could work miracles. No sooner had the holy father arrived, than, compassionating the poor mother and the child, who was in such peril of dying unbaptised, he began to pray, placing his hand upon her the while, and immediately afterwards left the room. Olimpia now gave birth to a daughter with the greatest ease; the child received baptism, and Olimpia herself perfectly recovered. Ersilia, wife of Giovanni Francesco Bucca, who has many times been spoken of, was with child, when a fancy came into her head that she was certainly to die in her confinement, and so strongly was she possessed by this idea, that no one could persuade her to the contrary; and this brought on such depression of spirits, that it was really piteous to behold her. One morning when she was going out of church she met Philip by the holy water stoup, who no sooner saw her than he said, "See here, this foolish woman's head is turned;" and placing his hands on her head, he added, "You need not doubt but that these fancies of yours will soon be gone." Ersilia then returned home full of joy, and in ten or twelve days had a most prosperous confinement. There were a great number of women who by Philip's prayers obtained easy confinements; and in these cases the Saint was not wont to ask the favour from Almighty God conditionally, as he ordinarily did; on the contrary, whenever there was danger of the child dying without baptism, he prayed absolutely and without condition, saying, "Lord, grant me this favour." But lest the miracle should be attributed to himself, he always carried about with him a certain bag, in which he used to say there were some relics; and he would add, that in the whole course of his experience he had never placed it on one who was

pregnant, but either the mother or child was saved. Cleria Bonarda, wife of Claudio Neri, each time of her confinement was brought to death's door, but upon her recommending herself to Philip, and begging of him to help her, he did but send her the bag we have spoken of, and this time her confinement was so easy, that she was scarcely ill with it. This happened to a great number of women. After the Saint's death, certain persons wishing to know what was within this bag, unsewed it, and found that it consisted of seven or eight folds of silk containing nothing more nor less than a purificatory, with a cross of red silk in the middle, and a medal with the figure of St. Helen upon it, such as they usually hang round children's necks. So that it was plain that the holy old man made use of it only to hide his own sanctity.

BOOK VI

IN WHICH THE MIRACLES WROUGHT BY PHILIP
AFTER HIS DEATH ARE NARRATED

CHAPTER I

OF THE MIRACLES WORKED BY ST. PHILIP'S PRÆCORDIA

It pleased the Divine Goodness not only to adorn His servant with such an abundance of miracles during his lifetime as we have related, but, in order the more to confirm his sanctity, He willed to glorifiy him also by miracles after his decease, which indeed have so increased in number, and are still of such constant occurrence, that were we to put them all together, they would fill a volume as large as the two which compose this Life. We must, therefore, content ourselves, as we have done in the last Book, with describing a few of the most striking, from which it may readily be seen, that as in life, so also in death, Philip was marvellous, or rather, to speak as he would have had us, God showed forth His marvels in His servant.

Sister Teodosia del Duca, a nun in the convent of S. Lucia in Silice, had suffered for fifteen years and more from the spleen, which gave her such inconvenience that she could scarcely breathe; she was also troubled with great weakness of stomach. Now it chanced that some relics of St. Philip were brought into this convent, and amongst them part of the præcordia, wherefore the nun with great faith and devotion placed the relics on the spot where she chiefly felt pain; and recommending herself from her

heart to the Saint, she instantly received her cure, and was never troubled by the disease any more. Giovanni Antonio Lemmaro, a merchant of Naples, was in bed with a terrible pain in his side, and had used many remedies by order of his physicians, but to no purpose. He now recommended himself with all his heart to St. Philip, whose picture he had in his room, and at the same time one of his daughters, named Lucrezia, bethought herself of a relic of the Saint's præcordia, which had been given her by the Fathers of the Congregation at Naples; having fetched the relic, she begged her father to take a small portion of it in a little wine, at the same time telling him to have firm faith in Philip's assistance, and to say three Pater Nosters and Ave Marias. The sick man, when he heard his daughter's advice, determined to follow it to the letter; he could not, however, on account of his weakness, say more than one Pater and Ave; but he made them carry him in front of the picture, and there invoked St. Philip to his aid, and drank the wine together with the portion of the Saint's relic. After this he fell into a deep sleep, from which he awoke perfectly well. The poor man was overcome with astonishment, and wept for joy; then he went and took down the picture, and kissed it over and over again, shedding an abundance of tears, and he likewise made all who were in his house kiss it, and ordered a votive offering of silver to be given to the picture which is in the church of the Fathers of the Congregation in Naples; moreover, he desired all his family to fast every year on the Saint's Vigil, and for himself, besides this fast, he never omitted to recite every morning the hymn, "*Iste Confessor*," in proof

of his lasting devotion to the Saint. This man's daughter, Lucrezia, had a quinsy, which at last became so bad that her life was thought to be in danger. Her father, remembering how he had been delivered from a dangerous illness by means of a relic of the Saint's præcordia, placed the very same relic upon his daughter's head, telling her that it was a relic of the Blessed Philip, their patron, and that therefore she should have faith in him and say a Pater and an Ave Maria. The daughter obeyed, and the next morning found herself free from pain and every trace of inflammation, and got up just as though she had not been ill. A relation of this same Giovanni Antonio, named Giovanni Giacomo Lemmaro, being afflicted with gout, which usually tormented him for fifteen days and more together, was advised by Giovanni Antonio to drink a small quantity of water with a particle of the Saint's præcordia infused in it. He drank the water, and fell asleep immediately afterwards, and in the morning found himself perfectly well. Out of gratitude for cure, he forthwith sent a gilded taper of wax to the Saint's picture which is in the church of the Fathers of the Congregation in that city.

Sister Geltrude Tartaglina, a nun in the convent of S. Lucia, was reduced to such a state that she could no longer speak or take any sort of nourishment by reason of an obstruction, from which, joined to headaches and fever, she had been suffering a long while. Moreover, for upwards of eighteen months previously she was subject to seizures, which usually came on every morning and evening, and brought her to death's door. Now finding herself come to this pass, and not being able to speak, although she was perfectly alive to

all that went on around her, she began to make signs, as well as she could, that she wished for the priest to come and give her Extreme Unction. In the meanwhile a nun, named Sister Girolama Marzani, entered the room with some relics of the Saint's præcordia, which had not been brought before, because they had been lent out of the convent. The nun went up to the sick woman and said, "Here is the relic you have been asking for with so much eagerness and devotion." The sick woman, although she heard what was said, could not speak or make any answer; but she heartily recommended herself to the Saint, and the relic was placed upon her body. Scarcely had a quarter of an hour gone by before Geltrude was filled with consolation; her speech was restored, and she began to return thanks to the Lord, repeating many times over, "These holy relics have cured me." When the nuns who were around her perceived so sudden a change, they thought it could be nothing else but the forerunner of death or delirium. Geltrude, however, continued to amend, and in a short time her health was completely restored; so that not only was she freed from the present infirmity, but also from those seizures to which she was previously subject.

CHAPTER II

OF THE MIRACLES WROUGHT BY MEANS OF PHILIP'S HAIR, AND HOW BY MEANS OF IT A CHILD WAS RAISED TO LIFE

THERE were many persons who, on different occasions during the Saint's lifetime, managed to obtain considerable quantities of his hair, which they preserved as precious relics, and by means of which it pleased the Majesty of God to work many miracles. Caterina Lozia, the wife of Girolamo Martignone, a Milanese, when she was eight months advanced in her pregnancy, was seized with a violent fever, which brought on a premature confinement, and she was delivered of a dead child, whose little face was quite black. The midwife, who was a person of great experience, took the child in her arms, and used every sort of means she could think of to see if it was really dead. When she found that there was no sign of life, she began to lament that the poor babe had died without baptism, and began to call on the Madonna; then remembering that she had about her some of Father Philip's hair, she placed it on the corpse saying, "Oh, St. Philip, ask the Madonna to restore this little babe to life, in order that I may give it holy baptism!" Immediately the child began to struggle into life, and was baptized by the name of Giovanni Pietro: it lived only twenty days, and in five days more the mother also passed to the

next world. The midwife ever afterwards kept the hair with so much devotion that she would not have parted with it for all the treasures of the world. When Caterina's husband reflected on this miracle, he gained such confidence in the Saint, that he exclaimed, "Would to God that the midwife had placed the hair upon my wife, for then I am sure she would not have died." Antonio Parma, a Genoese, had an abscess in his bowels, which gave him greater pain than anything he had ever endured in his life. He found no rest day or night, and the physicians not being agreed about the complaint, prescribed very opposite remedies. The disease therefore went on increasing, and at length it was plain that Antonio was dying. Now his godfather, by name Camillo Relli, had in his possession some of St. Philip's hair; and believing that it would benefit him, he brought the relic and placed it on Antonio's neck, saying, "Have faith in these relics of the Blessed Philip, and recommend yourself to him with all your heart." As soon as this was done, the pain suddenly began to subside, and the next morning the invalid was out of the house, and walked through the town, to the great marvel of all who knew the dangerous state he was considered to be in; for they had rather expected to witness his funeral than see him thus safe and sound. Two days afterwards the pain returned again, and was more acute than ever, but it did not last for more than a quarter of an hour; for the abscess in his bowels suddenly broke of its own accord, without the aid of medicines, and Antonio remained perfectly cured.

In the convent of S. Giuseppe, in the city of Naples, there was a nun, named Sister Agnese Minutola, who

had suffered many years from divers maladies, and especially from certain hysterical affections, together with an issue so pungent and copious as to have formed a fetid and angry wound; added to this there was constant fever, and a liability to fainting fits; moreover, for a very long time this poor woman had been subject to obstruction of the liver. She was attended by three eminent physicians, who tried all the resources of their art to lighten, if it were only a little, her intense sufferings; but they were not merely unsuccessful, the pains continued to increase, and the fever, far from abating, grew more and more violent; so that they were at length obliged to give her up as incurable. Not many days afterwards, however, one of these physicians, named Girolamo Tommasi, chanced to call at the convent, when to his unspeakable astonishment he found Sister Agnese quite free from pain and fever, and in fact perfectly cured. He eagerly asked what remedies had succeeded in overcoming her complicated infirmities. The nun answered, "After you had given me up as lost, Father Antonio Talpa, one of the Fathers of the Congregation of the Oratory, brought me some hair of the Blessed Philip, and the Reverend Mother ordered me to take a particle of the relic in some water; which I had no sooner done, than my pains ceased, and I was restored to health as you now see me." The physician went away lost in astonishment and awe. Giovanni Alfonso Destiti, doctor of law, and advocate in Naples, had a quinsy which totally prevented him from swallowing. He recommended himself earnestly to St. Philip, in whom he had unbounded faith; and as he possessed a few relics both of the præcordia and hair of the holy father, he

applied them to his neck, where he felt the pain, saying at the same time his usual prayer to the Saint. The result was the instantaneous removal of the quinsy; and a perspiration breaking out over his whole body, Signor Destiti was at the same time freed from the fever which the pain and annoyance of the quinsy had induced. But a further marvel remains yet to be told; for before all this had happened, Signor Destiti had sent for a certain kind of oil, with which to make ointment for his throat, and which he had been ordered by the physician to procure. The oil arrived after the cure had been effected in the manner we have narrated; but thinking that it might possibly prevent a return of the complaint, Signor Giovanni applied it to his throat according to the directions of the physician. No sooner, however, had the ointment touched the skin than the quinsy returned, giving him far greater pain than before. He then perceived and acknowledged his fault and his lack of faith, and hastily washing off the ointment, he again applied the holy relics, and for the second time received his cure. This gentleman, through the great faith he conceived towards the Saint, when he heard that his friend Pier Antonio Chiaravellotti, who was then in the service of the Bishop of Cerra, was dangerously ill with fever and delirium, and had been given over by the physicians, brought him the relics we have spoken of, and putting them close up to his mouth, he prayed to the Saint, and then said to his friend, "Come now, kiss these relics;" and at the very moment that the sick man touched the relics with his mouth, he returned to consciousness, and the delirium left him entirely; in fact, it was as though he was awakened out of a deep

sleep, for he immediately recognised all who were around him; he was before totally unconscious, and he who had been given over by the physicians was suddenly restored to health and strength. Fra. Simone da Figline in the Valdarno, a Capuchin, was troubled with rheumatism in his arms, which made it very difficult for him to elevate the most holy Sacrament at mass. He had suffered in this way for ten months together, and had tried many remedies, but quite in vain. Now he had in his possession some of St. Philip's hair, and one day it occurred to him to take a minute particle of the hair in a little water, making a vow at the same time to fast every year on the Saint's Vigil. No sooner had he done this than he was enabled to raise his arms, and the pain was entirely removed, so that the next morning he went to confession, and celebrated mass. In order, however, the more to show forth the power of St. Philip's intercession, his left arm still remained slightly affected, but on his return to Rome he had given him by Father Antonio Gallonio a piece of linen stained with the holy Father's blood, which he had only to apply to his weak arm in order to obtain an instantaneous and complete cure.

Gora, wife of Giovanni Antonio da Corneto, having been a sufferer for well nigh three years from a quartan fever, had a present made her of a few hairs of the holy Father, and in the commencement of the fever she placed these hairs about her neck, saying at the same time five Pater Nosters and five Ave Marias in honour of the Saint. The fever instantly ceased, and she remained free from it for some length of time. One day, however, after her return from a journey by which she was much fatigued, she was

induced to bathe, and the fever returned. Again she placed the relics about her neck, and as before she received her cure, the only difference being that from this time the fever never again returned. At Naples Marc' Antonio de Santis fell sick of a pestilential fever, which lasted five-and-twenty days, and which had so reduced him that his pulse could scarcely be felt. Now while his death was hourly expected some one brought into the room a relic of the Saint's hair, which was no sooner put about the man's neck than he was perfectly cured. In thanksgiving for this miracle, Marc' Antonio sent to Rome a votive offering of silver for the tomb of the great servant of God. Giovan Francesco Lemmaro, nephew of Giovanni Antonio Lemmaro, had a fever of a very dangerous nature; indeed, so much so, that his physician, Fulvio Verdiano, doubted whether he would live through the night. His uncle, Giovanni Antonio, happened to be with him at the time, and he had in his possession amongst other relics of the holy Father a few of the hairs of his beard, which had been given him by a brother of the Congregation of the Oratory at Naples; he therefore took one of these hairs, and after cutting it into the minutest possible fragments, he put it into a tumbler of water, and gave it to the sick man to drink, bidding him recommend himself heartily to the Saint, saying then God would grant him his health. Giovan Francesco did as he was told; and, on awaking the next morning after drinking the water, he found himself free from fever and perfectly cured.

In Palermo, in the Congregation of the Oratory of that city, there was a lay-brother, named Antonio Maria Martinelli, who was very ill, and every day at a

certain fixed hour a fever came upon him, accompanied first with very great shivering and cold, and then with excessive heat, which caused the most intolerable thirst, so that he sometimes felt as though he was really burning, and no remedy could be found for his complaint. Now when the sick man was worse than ever, and was screaming out that he must die of thirst, Father Pietro Pozzo, founder of that Congregation, found some hairs of the Saint, and calling to mind the many miracles which the Majesty of God had wrought through his intercession, he began to relate some of them to the sick man, in order to quicken his devotion to the Saint; and then he took the relic, and with great faith, both on his own part and that of the invalid, placed it on his breast. The sick man immediately exclaimed, "Father, that burning thirst has quite left me!" and at the same time the fever subsided. The next day they anxiously awaited the hour at which the fever was wont to return, but the cure was permanent, and the invalid was soon strong and well. Ottavio Rositano, a Neapolitan priest, fell sick of a pestilential fever, which was accompanied by an issue of clotted blood, and he was quite despaired of by the physicians, so that he had already received the most Holy Viaticum. He was attended during his illness by Don Giovan Battista Antonini of the city of Lanciano; this gentleman brought him some hair of the holy Father, begging him to recommend himself with all his heart to the Saint, and to make some vow to him, for that then he would be sure to be cured. As soon as Don Antonini was gone, the sick man bade those who were around him cut one or two of these hairs with some

scissors into minute fragments, and put them into a tumbler of water; then invoking St. Philip, he made a vow to enter his institute, and to send an offering of silver to his tomb in Rome, after which he swallowed the water with very great devotion, and that same night the fever left him, and in two days' time he was free from every trace of illness. Shortly afterwards this same person was seized with a violent pain in the arm, which seemed to be of the same nature as St. Anthony's fire, and which prevented him from using the arm at all. Now when he could get no rest by reason of the pain he suffered, he applied to his arm what remained of the hair Don Antonini had given him; which was no sooner done than the pain ceased instantly, and he was completely cured; in token of which he sent a votive offering of silver, according to his promise, to Rome, and at once entered the Congregation of Naples, never wearying of proclaiming how great a Saint the holy Father was.

Fabio Apicella, a physician of great repute in Naples, being ill of the gout, was at the same time seized with a violent pain in the side, and likewise suffered so terribly from the stone, that he could not get a moment's rest from the pain. He had now left off taking medicine of any kind, as he found no relief from it, when he applied a relic of Philip's hair to the seat of the pain, he was immediately cured; moreover, this time he passed the stone without any pain, although before he had always suffered a very agony. He afterwards had a return of his complaint, but was again instantaneously cured by the same means. A servant of Marc' Antonio Vitelleschi fell from his horse, and was a good deal hurt, especially

about one eye, over which there was a gash so deep that the eye itself was partially laid open, and he was very feverish and ill in consequence; however, a small relic of Philip's hair was applied to the sick man, when the fever instantly subsided, and in a very short time, both the eye and the wound over it were perfectly healed. Diana da Montopoli had a little nephew, named Spaciano, who was so ill of the small-pox that he had ceased to take the breast, and seemed to be dying. His mother put upon him some of St. Philip's hair, and the child instantly began to suck, and soon revived. As soon, however, as the relics were removed, the poor baby was as sickly as ever, but upon their being replaced a second cure was wrought, and the child was now permanently restored. Fabio de Amatis, a musician of the castle of S. Angelo, also had a little son, named Camillo, who was dying of a tertian fever; the physicians indeed had quite given him over. Some of St. Philip's hair was now put about his neck, and the fever returned no more. Ortensia Lelli, wife of Mario Cavalleschi of Corneto, was ill of continual fever, accompanied by great weakness of stomach, and although many remedies had been tried, nothing seemed to do her good. When she was in this state she placed about her neck with great devotion some of St. Philip's hair, and obtained an instantaneous cure; the fever left her, and she was as strong as before her attack. Livia, wife of Flaminio Mantellacci, of the same city, was ill of a malignant fever and weakness of stomach, and no remedy which the physicians recommended her had been of any avail, so that her life was despaired of. At this time Ortensia Lelli, whom we have just spoken of, went to visit her, taking

with her the relic of St. Philip's hair. She related to the sick woman the wonderful cure which had been vouchsafed to herself, and with great faith and devotion she touched her with the relic, when instantly the sinking at her stomach was relieved, the fever subsided altogether, and she received a complete cure, to the marvel of those who had looked upon her as dead. In short, the miracles which it pleased the Majesty of God to work with the hair of this Glorious Saint are almost infinite. Pope Clement VIII., of happy memory, desired Cardinal Baronius to give him some in consequence of the devotion he bore him, and kept it with great reverence. Many who were in the habit of carrying some about with them, have affirmed that they were delivered from many temptations, and in particular from nightmares. Sestilio Mazzucca, canon of St. Peter's, a penitent of the Saint's, had a reliquary made of solid silver, in which a good quantity of the hair is preserved, and which he presented to our church.

CHAPTER III

OF THE MIRACLES WROUGHT BY MEANS OF SOME ROSARIES WHICH HAD BELONGED TO ST. PHILIP

A YEAR or thereabouts after the death of St. Philip, a daughter of Pietro Contini, named Barbara, was grievously ill of continual fever, and the physician doubted if she could survive. The mother told her to say a rosary on some beads which had belonged to the Saint, and the fever instantly ceased, so that the next day she was perfectly well. Felice Sebastiani, her mother, had suffered for eight successive months from a very painful disease in both her legs, which were absolutely covered with sores, one of which was so large that the bone was distinctly visible. The surgeon, when he saw to what an extent the disease had gone, said that he could by no means guarantee her recovery. This quite disheartened the poor woman, and she began to weep and recommend herself to the holy Father. She begged him that, as he had cured her daughter Barbara, he would also obtain favour for her from God, making a vow that if she was cured she would make an offering at his tomb of two legs of silver; then with the same rosary with which her daughter Barbara had been cured she touched her legs four or five times wherever they were bad, after which she laid herself down to rest, and slept soundly all the night through, which she had not been able

to do for eight months past. In the morning when she came to look at her sores, and lifted up one after another the plasters which were upon them, she found them all completely healed up, with the flesh healthy and firm, and the skin perfectly formed; nor did she ever again suffer from this dreadful complaint. A child named Virginia, daughter of Pietro Ruissi and Vittoria Frangipani, had a very severe fever, and her grandmother put about her neck a rosary which had belonged to the holy Father; no sooner had it touched her than the fever left her.

There were four persons condemned to death, one of whom was named Agostino: this man was so obstinate that he wished, when he was to pass before the governor's palace on his way to the scaffold, to cry out aloud and tell him that he had done him wrong, and that he summoned him before the tribunal of Almighty God; and they could not divert him from his purpose, although many had tried their best, and had spent great part of the night in doing so. At length it occurred to Monte Zazzara, who was one of those who were trying to comfort the prisoners, to take a rosary which had belonged to St. Philip; and he said to the condemned man, "I wish you to say this rosary once with devotion in honour of that holy Father to whom it belonged, to the end he may intercede for you, and rid you of this temptation, and obtain for you true contrition for your sins." Agostino took the rosary, and asked Monte what the name of the Father might be; he answered that he was called Philip. Then Agostino, touched by the grace of God, knelt down and began to recite the rosary, when suddenly he broke out into sobs and tears, imploring

pardon of his sins; he said that the temptation was gone; and he heard mass and communicated at it with great devotion, and persevered with every sign of contrition to the last, begging that he might be allowed before he died, instead of summoning the governor before the tribunal of God, to ask the people to say a Pater Noster and an Ave Maria for his soul; a request which was granted him. A young woman named Francesca da Tivoli, who many years before had gone to confession to the holy Father, was ill with continual fever of so bad a nature, that when the surgeon touched her with the lancet to draw blood, corrupted matter came out, so that she was given over by all. A rosary of St. Philip's was given her, and she was told she must have faith. The following day the fever subsided, and Francesca was perfectly cured. When Tiberio Astalli was riding along a road above Tivoli he saw at a little distance a crowd of people, and heard some one screaming violently; he therefore turned his horse's head towards the spot, and found that they were taking a woman to a place called S. Angelo, whom they said was possessed, and they could not get her a step farther, because she had planted her face on the earth with all the force of a demoniac, so that although several men were there they were unable to drag her from that position. Tiberio recollected that he had about him a rosary which had belonged to the Saint; wherefore, he dismounted from his horse, and without her perceiving it placed the rosary upon her, when she instantly screamed out, "They are putting fire on me!" at the same time she began to run towards the castle, so that they were able to take her where they wished without further trouble.

CHAPTER IV

OF THE MIRACLES WROUGHT BY MEANS OF CERTAIN RAGS STAINED WITH ST. PHILIP'S BLOOD

One day as Stefano Calcinardi, who has been named before, was taking a walk in the month of August towards the Trinità de' Monti, he was addressed by a person who said she wanted to speak with him, and who was in fact an immodest woman. Now while Stefano was on the point of yielding to the temptation, having on his breast some of the Saint's hair, and one or two scraps of linen stained with his blood, he distinctly felt these relics strike him on the spot where they hung upon his breast with a blow like that of a hammer, and a faintness came over him, so that he was nearly falling to the ground; and he heard a voice which seemed to him like that of the Saint, saying to him, "Take heed what you do; get you gone hence, and flee from sin!" As soon as he came to himself he hastily went away, and did not fall into sin. A short time before, this same man received a corporal favour by means of these same blood-stained rags; for being troubled by a weakness of stomach, which prevented him from digesting anything, and indeed almost from eating at all, one day when he had managed to eat a mouthful or two, and the usual feeling of repletion had followed, he took one of the pieces of linen and placed it on his stomach, and although before this he

had made use of many medicines, and they had been of no use to him, yet he had no sooner applied the relic, as we have related, than he was enabled to digest his food and eat with a good appetite, and in a short space of time he was totally free from that indisposition. Moreover, before this he had much difficulty in walking on account of his great weakness, so that he was forced to be constantly stopping to rest in the course of even a short walk; but after he had thus applied the relic to his stomach, he felt his whole frame invigorated, and was able to walk like any other person.

Marcello Vitelleschi was driving one day in a carriage, when a ball struck him in the right eye with such violence that he thought for certain that he had lost his eye, and it swelled up to an enormous size. He quickly procured a bit of linen which had belonged to the Saint, and was stained with his blood, and placed it on the swollen eye, when, behold! the swelling soon went down, and the eye was safe and sound. His mother, marvelling that he had been so quickly cured, said to him, "Why, you must needs have done something for the holy Father to deserve this, or maybe some one has recommended you to him." Claudio Rangone, Bishop of Piacenza, was ill of an obstinate fever, and was in considerable danger; at any rate it was the opinion of the physician that he would not mend until the spring. Nevertheless his aunt, Giulia Orsini Rangona, having sent him a reliquary, in which was one of these pieces of linen, he had no sooner placed it round his neck than the fever left him, and never more returned, although he did not in the least know what the relic was. Count Prospero Bentivogli had an abscess in his tongue, and

was ill for three successive months. The physicians were not decided as to what the disease was, and had consequently ordered him medicines which ran counter to each other, and he was reduced to such a state that he could scarcely speak, and it was with the greatest difficulty that he contrived to swallow; in short, he was suffering the most acute pain. Now when he was in this condition his mother-in-law, the Marchesa Nannina del Nero Orsini, asked him if he would take a small portion of a relic of the Blessed Philip Neri; he answered that he had great faith in the Saint; wherefore this lady took a thread of one of the pieces of linen which was stained with the holy Father's blood, and put it into a tumbler of water, which she then gave him to drink. Instantly all the pain subsided, he began to speak with ease, and was able to swallow as well as ever. After two days he left Florence for Bologna.

Gismonda, wife of Ferdinando Sermei of Orvieto, had a son four years old, named Giuseppe, who fell ill of a pestilential fever, which was accompanied with great bodily pain, and for three days he had taken nothing; his little legs and arms were stiffening, and a cold damp sweat was on him, as though he was at the point of death; he had in fact for some hours been given over by the physicians. Now his mother happened to call to mind the Blessed Philip, in consequence of a picture of him which was in the house, and she immediately sent off to Father Agostino Manni, her confessor, begging him to give her some relic of the Blessed Father. He sent her a small piece of linen rag in a letter, which she instantly took, without so much as caring to see what it was, and put it on

Giuseppe's heart, saying to him, "This is the only thing, my son, that can cure you." In less time than it would take to say a "Miserere," the child opened his eyes, began to speak, and raised himself up in bed; then he asked for something to eat and drink, and next morning he was playing in the streets with the other children, and had nothing more the matter with him. Aloisia, daughter of Nannina del Nero, Countess of Pitigliano, when she was a child, was taken seriously ill at her mother's country villa, and it being necessary to bleed her with leeches, it happened that one of the leeches got into her stomach. The mother not knowing what to do, since she was in the country, and consequently had no one at hand to consult, she together with her waiting-maid thought it the best expedient, as they had no human remedy, to have recourse to God, and in particular to recommend themselves to St. Philip, the protector of their house; and taking a small fibre of linen stained with the Saint's blood, they gave it Aloisia to swallow in some water; as soon as she had taken it she instantly brought up the blood and the leech, to the amazement and joy of the whole house. Sister Maria Francesca Strozzi, a nun of the Convent of St. John the Evangelist, which is without the walls of Florence, had a quinsy, which reduced her to such a state that she could neither swallow nor speak. The nuns who were the infirmarians mixed up in a spoon with a drop or two of holy water a shred of linen stained with the Saint's blood, and after praying for a while they poured it into the sick woman's mouth. The nun immediately revived, and in a very short space was totally cured: and whereas she had previously been wont to suffer

twice a year, that is, during the coldest and hottest seasons, from a similar complaint, from that time forth she never had a return of it. This same Sister Maria Francesca Strozzi was at another time grievously ill with fever, together with an abscess, and recollecting the favour she had received before, she took in like manner a spoonful of holy water with a shred of the linen rag in it, and after praying to the Saint, she cried out with a loud voice, "Marvellous is God in His Saints!" then she turned herself in bed and fell asleep. On awaking she felt no more pain, and found the abscess burst; in fact, she was completely cured, although the physician had pronounced her case hopeless.

Sister Maria Maddalena de' Tempis, when she was sixty-nine years old, fell from a considerable height in this same convent of St. John the Evangelist, and struck her head so violently against a wall, that she lay upon the ground like one dead, and was carried by the nuns to her cell, and at that time there was merely a slight flow of blood from her nose; afterwards, however, she bled in such quantities, that they sent in haste for the physicians, who tried many different remedies, but to no purpose. The priest now brought her the Holy Viaticum, and they sadly awaited her death. While things were in this state, Sister Ottavia Strozzi, moved with compassion, put under the sick woman's cheek in a little case the same relic of the blood-stained linen which had done such marvellous things for herself, and began to pray for her; then raising her on her feet, she made the sign of the cross upon her with the relic, and instantly the blood ceased to flow, and the nun was perfectly cured.

A nun, named Sister Ortensia Anelli, of the convent of St. Cecilia in Rome, had a disease in her breast, and for many months she would tell no one of it, fearing lest she should be a burden to the other nuns. She became so much worse, however, that she at length told her confessor of it, who begged her to let the physician be sent for; but she seemed so averse to this, that, moved with compassion, he gave her a piece of linen rag stained with the Saint's blood, bidding her place it on the ulcer and trust in God. The nun obeyed, and that night St. Philip appeared to her, and placed his hand upon the ulcer, saying to her, "Do not be afraid, my child, all will be well; see that you persevere in well-doing," and then he gave her several spiritual maxims. In the morning she awoke and found herself safe and sound, nor did she ever again suffer from that complaint. Giovanni Battista Simoncelli's little daughter, who was just three years old, caught the small-pox while she was in the house of Violante Martelli de' Ricci of Montepulciano. When the child was dying, Violante put a reliquary about its neck, in which was a piece of linen which had belonged to the Saint, and which had been given to Violante by Father Angelo Velli, who himself also went to visit the poor child, and with his own hands placed the reliquary anew on its neck, saying at the same time, "Have faith, my child, you will be cured." The little thing took the relic, and kissed it over and over again, so that Violante left the room from very tender-heartedness, and went to visit the Countess Santa Fiora, for she could not bear to remain to see that poor child breathe its last. When she returned, she asked the servants whether the child was alive or dead, and they

told her that the physician had been and found her without fever, and in fact quite cured; so she ran up quickly to the child, and asked her if she felt better; and the little thing answered, that the father had cured her with the reliquary, and with the blood inside it, and then she kissed it again with the greatest devotion. Neither Violante nor the girl knew at all what was in the reliquary, but the child kept repeating that it was the blood on that cloth that had cured her. Violante learned afterwards from Father Angelo, that it was a piece of the Saint's blood-stained linen. Eugenia Mansueti of Collescepoli being once on a time ill of a fever, and growing continually worse, the physician gave orders that she should have the last sacraments. When she heard this, she desired those who were waiting on her, to take from her desk one of the pieces of rag which had belonged to Father Philip and were stained with blood, and to bring at the same time a glass of water; when this was done as she desired, she took the piece of linen, all covered with blood as it was, and put it into the glass, and then squeezed and rinsed it well; and as soon as she had drunk the water she was cured instantly. From that time she had such faith in the Saint and in whatever had belonged to him, that every time she was unwell she took some piece of linen that had been his, or something else that he had made use of, and applied it to the disease, and she was sure to be cured.

Sister Maria Vittoria Trievi was a nun in the convent of St. Peter Martyr in Florence, and niece of the holy Father; and she being troubled with rheumatism in the left arm, which completely crippled her, so that she could not use it at all, bethought herself of praying

to her uncle to obtain her cure from God. And so, having prayed to him every day for above a year, one particular evening, when she felt more pain in her arm than usual, she threw herself on her knees before an image of him, and said, "My uncle, I wish you to do me this favour; you have done the like for many others, and I am of your own blood;" then she took a piece of linen stained with the Saint's blood, and made the sign of the cross many times upon her arm, and instantly the pain ceased, she stretched out her arm, and was completely cured, to the marvel of the whole convent.

CHAPTER V

OF THE MIRACLES WROUGHT BY MEANS OF SOME BERRETTAS WHICH HAD BELONGED TO ST. PHILIP

Margherita Caccia being ill in Novara with the most acute pains, Giovan Battista Boniperti, a priest of Novara, whom we have many times spoken of before, and who was her spiritual father, gave her one of the holy Father's berrettas, and as soon as she applied it to the disease, the pain totally subsided. Sister Ippolita Cipriana, a nun in the convent of S. Cecilia in Rome, having most violent pains in the side, of which complaint many of her family had died, and a fever attacking her at the same time, the physician pronounced her in danger. The father confessor of the convent, when he heard this, found a berretta of the Saint's and sent it to her, saying that she was to have faith in that holy man. The nun applied the berretta with great faith to the seat of her complaint, and instantly the pain and the fever ceased, and she was entirely cured. Antonio Fantini of Bagnacavallo, who has been named elsewhere, heard that a little boy of one of his neighbours, who had been a long time ailing, was now become so wasted away that he seemed to be nothing but skin and bone, and took no nourishment; in short, the poor child was dying fast. Moved with compassion, therefore, for the father and mother, he gave them a little piece of a berretta of the Saint's,

and the mother put it around the child's neck, and he was instantly cured. The mother was overwhelmed with joy, and went immediately to the church to return thanks to the Saint, who had, so to speak, restored her dead son to life. This same Antonio Fantini, hearing that a gentleman in the service of Cardinal Tarugi was troubled with a very bad fever, and having had experience of the favours received by many persons by means of the Saint's berretta, gave a small piece of it to him also, and as soon as the gentleman had applied it with strong faith to his body, he was cured at the moment, and the next morning rose up in perfect health. A daughter of Antonio Sclavo, a medical man in Naples, named Vittoria, was taken with the pains of childbirth, and experienced great difficulty in delivering herself of the child, so that she was in danger of death. One of her relations, named Don Bartolommeo de Curtis, sent her a berretta of the holy Father's, which she laid upon her body, expressing at the same time her faith and devotion towards Father Philip Neri, and immediately she was safely delivered, to the astonishment of all those who had given her case over as hopeless.

I must not omit to relate in this place, although it has no connection with the holy Father's berretta, how this person, when she was a girl, had two dreadful fistulas, one in her hand and the other in her neck, which made her bend her head so forward, that her chin actually rested on her breast, and she was unable to move her neck ever so little; she was indeed a pitiful object to all who saw her. Her father, who was a medical man of considerable standing, had used every means in his power to cure her, but to no

purpose, for she got worse rather than better. Now Bartolommeo de Curtis had sent him some of the flowers which were put upon the body of the Saint while it lay upon the bier; he therefore infused these flowers in some water, and with it washed the sores, and they instantly began to heal; and without applying any other remedy, the girl was just as well in a few days as if there had been nothing the matter with her.

Isabella Miramma, wife of Giovanni Antonio Lemmaro of Naples, was accustomed in her confinements to be brought to the last extremity, by reason of certain extraordinary pains which invariably tormented her for three or four days, and which were so excessive as to bring on delirium, in which she would bite and tear the bed-clothes; being on the point of her confinement, and fearing that she should suffer after the usual fashion, the fathers of the Oratory of that city sent her a berretta of the Saint, and as soon as she had laid it on her body she brought forth a boy, whom in acknowledgment of the favour she had received she named Philip. Diamante Pellegrini, a Venetian, as she was going to the Holy House of Loreto upon an ass after nightfall, fell off backwards and fractured the hinder part of her head in such a way, that after a considerable effusion of blood she began to vomit, and her throat swelled up, and the surgeon put into the wound an instrument the length of a finger, the poor woman being all the while in a sad state of depression and suffering. Now one morning at sunrise she began to recommend herself to St. Philip, whose Life she had read in Venice; and, lo! the Saint appeared to her clad in priestly vestments, and said to her, "Rejoice

and do not be afraid, you will suffer no harm;" and she took the Saint's hand, and kissed it over and over again, with wonderful lightness of heart; and as soon as St. Philip had disappeared, she felt herself filled with consolation, and found that she was cured; so that that very morning she got out of bed and went to mass. She afterwards went to Rome, and when she entered the chapel of the Saint, she could not refrain from shedding tears of joy, at seeing the picture of the holy Father, which she had never seen before, and which she immediately recognised as the likeness of him who had appeared to her. Whilst she was thus weeping, a father asked her the reason of it, and she related to him the history of her recovery, and when she added that the wound in her head was not perfectly healed up, the same father put on her head the Saint's berretta, and the following morning Diamante found the wound healed and perfectly cured.

In Rome, on the 22nd of January, 1656, the Marchese Patrizio Patrizi, heir both to the wealth and name of that other Patrizio Patrizi, the beloved disciple of the Saint, who has so many times been mentioned before, was seized on a sudden by apoplexy, which left him quite a cripple, the whole of his right side being affected: besides this he had had two such violent bleedings at the nose, that all his strength was gone, and he was so helpless that it required four persons to move him to bed; moreover he had a difficulty of breathing, and a deadly sweat came over him, so that his life was quite despaired of, and he had received the most Holy Viaticum and Extreme Unction. In this state he called to mind the glorious

St. Philip, his especial patron, and asked for his berretta, which was brought to him by Father Prospero Airoli; he first kissed it, and then with lively faith in the presence of many persons applied it to his breast, when, behold! he felt himself on a sudden so marvellously strengthened, that by himself, without aid of any kind, he raised himself up and knelt upon the bed, and through very joy and surprise, as though beside himself, he began to cry out, "O God! O St. Philip! this is too much! I am cured! O! wonderful, wonderful!" and so saying he moved his right arm about briskly and with the greatest ease; in short, his arm, hand, and leg, which had been crippled, were perfectly restored. He now, together with those who were present, returned thanks to the Saint for so great a favour. Neither was it only a partial or temporary cure, but from this moment Patrizio remained strong and well. The physicians too were all agreed in attributing the cure to a miracle. Patrizio erected a tablet, in token of his gratitude for so signal a mark of St. Philip's protection, at the Saint's sepulchre, to which as long as he lived, and that was for many years, he used constantly to resort.

CHAPTER VI

MIRACLES WROUGHT BY MEANS OF SOME OF ST. PHILIP'S SKULL-CAPS

Girolamo Cardinal Panfilio, at that time auditor of the Rota, returned home one evening with a very severe headache, accompanied with much giddiness. However, he recommended himself heartily to the holy Father, and put on his head a skull-cap that the Saint used to wear, and the pain left him in an instant. The same thing happened to the Abbate Giacomo Crescenzi, who was suffering from weakness of stomach, and was in like manner instantly cured, by the application of one of the Saint's skull-caps. Pompeo Pateri, a priest of the Congregation, a short time after the death of the holy Father, was attacked by a fever, which at first seemed to be only rheumatic, but in five or six days it took an alarming turn, and measles were superadded to a malignant fever, accompanied with the most intense headache. Three of the first physicians of Rome attended him, but they pronounced his case hopeless, especially since he received no benefit from the remedies they applied. The sick man being made acquainted with this, first recommended himself with all his heart to the holy Father and his patron saints, and then took a skull-cap which Philip had worn and put it on his head; and in less than an hour he was so far recovered that Bernardino Castellani,

one of the physicians we have mentioned, who for many nights together had out of charity attended the sick man, was perfectly thunder-struck at finding such an unexpected change; and in the morning, when the other physicians arrived, they assured him that he was quite out of danger, and that he might get up as soon as he had a mind, which he did as soon as they left the room. In the town of Faenza, a child, named Antonio, son of Vincenzo Severoli, had rheumatism in the right cheek, which was so swelled and inflamed that it was difficult to recognise the poor boy's features; the physician attended him for some days, and it seemed that the swelling was decreasing; but in nine or ten days it grew much worse, and was more inflamed than ever. Wherefore his father went in despair to a convent in that city, called S. Cecilia's, in order to recommend his son to the prayers of the good nuns; and in speaking to his sister on the subject, who was a nun in that convent, she offered him a skull-cap of the Saint. Now he was well aware of Philip's sanctity, and accordingly accepted it very willingly; but he said that he should wish to prepare himself in order that he might receive it with becoming devotion. The next morning, therefore, he went to confession, and during the day went to the convent for the relic. In the evening he returned home and placed it on his sick boy's head, and the following morning carried back the skull-cap to the nuns, saying, "My son is cured."

Settimia Neri, when she was about ten years old, was inadvertently struck by her younger sister Olimpia on the left eye with the iron part of a pair of bellows, which happened to be almost red-hot, so that it made

a dreadful scar, and gave the child intolerable pain, and she trembled from head to foot. When her mother saw her she began to sob and weep, and bathed the eye with rose-water and white of egg; but the pain continued to increase, and instead of human remedies they put upon the eye some relics of St. Philip, and in particular a skull-cap that had belonged to him, and the mother threw herself upon her knees before the Saint's image, and made a vow that if the sight of her child's eye were preserved, she would offer a pair of silver eyes at his tomb. But as the pain continued, and the girl herself could bear it no longer, she also herself had recourse with great devotion to the blessed Father, begging him at least to obtain some relief for her, and she applied the skull-cap again to the eye. When this was done, at the very same moment the pain ceased, the scar disappeared, and Settimia fell asleep, and awoke next morning perfectly well. It was moreover observed that the eye that had been injured was ever after brighter and more beautiful than the other. The child herself went to the sepulchre of the Saint and fulfilled her mother's vow. Lucia, wife of Geminiano de' Vecchis, of the city of Bologna, suffered from such violent headaches, that sometimes from very pain she felt inclined to strike her head against the wall; and she had been subject to them for ten years. One day when she was in greater pain than usual, her daughter said that she would borrow a skull-cap of Father Philip's from Lucrezia della Citara; she did so, and Lucia put it on her head, when the pain ceased instantaneously, and she never again suffered from headache. A nun who was a lay-sister by name

Sister Teodosia, of the convent of S. Cecilia in Faenza, had a constant confused rumbling in her ears, which made her quite deaf; and this had gone on for two years; and although many remedies had been tried none were found to succeed. A nun of the same convent, named Sister Serafina Rondinelli, who had in her possession the skull-cap of white serge [1] which has been spoken of elsewhere, placed it with great faith on the deaf woman's head, and instantly her hearing returned, the confused noise annoyed her no more, and she never again suffered from the like.

[1] See vol. i. p. 310.

CHAPTER VII

MIRACLES WHICH OCCURRED ON OCCASION OF READING ST. PHILIP'S LIFE

Vincenzio Valesio, a priest, and doctor of both civil and canon law, suffered for twenty hours a great temptation which troubled him sorely, exciting his imagination to such a degree, that he was utterly unable to calm himself, nor was he even free from the temptation whilst saying mass. It happened that at this time the Life of St. Philip was given him to read, in which he lit upon the example of Stefano Calcinardi, when he was delivered from committing sin; wherefore raising his mind to St. Philip, he said from his heart the following words, "And to me also, O holy Father;" meaning that as like Stefano had been mercifully aided in that peril, he also desired to be delivered from his temptation. As soon as he had said these words, in an instant he perceived the temptation had left him, and moreover, had left him in such a manner, that not only did it trouble him no more, but although he made two or three attempts to recall it to his mind, he was unable to do so; and the more he tried to force it to his memory, the farther it went away from him. He, therefore, in thanksgiving made a vow that every time he went to the Chiesa Nuova he would say five Pater Nosters and five Ave Marias at the Saint's shrine, and

he erected a tablet with the following inscription: "In the year of the Lord one thousand six hundred, whereas for the space of sixty hours the angel of Satan did buffet me; albeit I ofttimes besought the Lord that he might depart from me, I prevailed not; nevertheless as I read the Life of the Blessed Philip, and the Book of his Miracles, and was come to that of Stefano in the year one thousand five hundred and ninety-five, after imploring the aid of this Blessed Saint, immediately he departed."

Alessandro de Benedictis, a physician, being ill, and suffering from violent headache, a person was reading him the Life of the Saint, and amongst other things he read the account of a favour done to a sick man who was suffering from colic; wherefore Alessandro also recommended himself with all his heart to the Saint, that he might be pleased to deliver him from his headache, like as he had delivered that other person from the colic; and in an instant he found himself free from pain and perfectly cured, to his no small astonishment. Tommaso Grifoni, a Florentine, and doctor of law, when he was sixty-one years of age, was seized in the beginning of the autumn with great pains in his body, together with an issue and fever; thinking, therefore, that this must be his last illness, he went to confession and prepared for death. But having a short time before read the Life of St. Philip, and heard tell of all the marvellous things that God was still working through His servant, he began to trust that he also might be cured. One or two blessed medals and the like, which had belonged to the Saint, had been given him, and he now placed these with great faith on the spot where he felt most

of the pain, repeating several times the following words: "Mary, Mother of Jesus, and you, O Blessed Philip, help me;" and having said this he felt no more pain, the fever left him, and he was perfectly cured. Natale Rondanini, a doctor of Faenza, was one day reading the Life of the Saint, and was come to the chapter where it is said that Philip having fallen into a deep moat as he was carrying bread to a poor family, was seized by the hair by an angel, and delivered from that danger; and also farther on he read how that Pope Clement VIII. was cured of the gout. Now he was a little incredulous about this, and many doubts passed through his mind as to whether these two circumstances were true or not; wherefore the Saint appeared to him in the night in a dream, clad in a bright and glittering vestment, and gently rebuked him for his lack of faith, in doubting whether what he had read of him in his Life were true. Natale, trembling and quaking, repented him of his unbelief, and the Saint's admonition was so deeply impressed on his mind, that ever afterwards, it mattered not who was present, when he heard persons reasoning about the Saints or their miracles, he would say to them, "Play with children, but let the Saints alone."

André de Saussay, Bishop and Count of Toul in Lorraine, who has been mentioned before, amongst the Notes which he has written upon the Bull of Philip's Canonization, has these words: "Ever since I made it a rule to myself to read daily both morning and evening some part of his Life, I have derived no little consolation and advantage from the practice."

CHAPTER VIII

MIRACLES WROUGHT WITH VARIOUS OTHER RELICS OF ST. PHILIP

Filippo, son of Nero del Nero, suffered from a very bad fit of toothache, which tormented him day and night. Some relics of the holy Father, which had been given him by the Marchesa Nannini, his sister, were placed on his cheek, and the pain instantly ceased. Cesare Marerio being laid up with gout and fever was visited by his sister, who with the slipper of the Saint's in her hand went up very softly and placed it on the foot where he had the gout; he immediately fell asleep, and on awaking found himself perfectly cured of everything; neither did he ever again suffer in a similar way.

In the same house a servant was seized with a fit, which made him tremble from head to foot, and as soon as this slipper was placed upon him he returned to himself, and was perfectly cured. Claudio Neri, a Roman, was attacked by a great pain in the loins and back; so that he could not so much as turn in bed, and the slightest movement was so painful to him that he was forced to cry out, and he lay in this state for two months. At the same time a violent pain seized him in the left knee, and since medicines were of no avail, he made them bring him a skull-cap and some hair of the Saint, which he applied with great devo-

tion to the disease, and the pain instantly left him. The following morning when he related to his relations and friends the favour he had received, it was said by some, that it could have happened by natural causes; for since Philip had been dead but a few days, his sanctity was not as yet fully accredited. But God permitted that the next day he should be visited by a new and still more grievous disease in his right knee; and having endured the pain until sunset, and when it was constantly growing worse, and the knee was more and more swollen and inflamed, he had recourse to the same relics as at the first, and was instantaneously cured, nor did he have any return of the like pains again. Carlo, son of Paolo da Castro, a Roman, being afflicted with gout in his hands, and not finding any relief from medicines, went one morning to visit Father Angelo Velli his confessor, to whom, after his confession, he related how much pain he was suffering. Father Angelo touched his hands, which were quite drawn in and cramped, and were excessively painful, with a small relic of the Saint; and as he touched them, he said, "Have faith;" and instantly the pain subsided, and never returned again. Giovan Battista di Ridolfo, Count of Terni, took to his bed with a pestilential fever and measles, added to which he was attacked by St. Anthony's fire throughout his whole body, and terrified all who saw him, and the physicians themselves affirmed that they had never met with a similar case, so that they were afraid lest it should reach his heart and kill him. The poor sufferer was moreover oppressed with such a melancholy that he would suddenly break out in fits of the most heart-rending weeping and moaning, accompanied with a

great trembling in the hands; and having on the fourth day begun to be delirious, on the eleventh day he lost his sight. Now being come to this pass, and his life being despaired of by all, he was visited by some of the fathers of the Congregation, and since he had a great devotion to the Saint, he made them understand that he was very desirous they should bring him some relic of their holy founder: they, therefore, brought him a small piece of a shirt he had worn in his lifetime, which being rolled up in a little picture of the Saint, was placed around his neck; then the sick man addressed himself to St. Philip in his heart, and instantly felt such a burst of joy come over him, that he could scarce contain himself; he now raised himself up a little in bed, and instantly it seemed to him as though a cloth was falling from before his eyes, and he began to see the light, and to recognise the room, at the same time that his speech was restored. After this some food was brought him, and he ate with an excellent appetite, and then fell into a good sound sleep, which he had not been able to do for many a long day and night; and in his sleep the Saint appeared to him all resplendent and glorious, clad in priestly vestments, and raising his hand he gave him his blessing, saying, "My son, do not be afraid, for all will be well." Then the holy Father disappeared, and the sick man, still sleeping on, returned thanks to the Saint, and promised in return for the favour shown him, to take a votive offering to his chapel: now when he awoke in the morning he found himself free from fever, measles, St. Anthony's fire, and all his pains; he was in fact perfectly cured, without even having to go through the process of convalescence.

Nor did he forget the particulars of his dream, but fulfilled the vow he then made, and gave orders for the painting of the favour he had received to be executed, which he himself took to the Saint's shrine, together with a short narrative of the circumstances. Bartolommeo di Leonardo Lazzaruoli, a tailor in Todi, had a very violent pain in the elbow of his left arm, which was swelled up to an immense size, and had been in that state for forty-nine days without finding any relief. He now placed a small shred of St. Philip's shirt on the seat of the pain, and in the space of one hour the pain entirely ceased, the swelling subsided, and he was perfectly cured. Evangelista Mariotti, canon of S. Angelo in Viterbo, fell ill of a pestilential fever, which was accompanied with very great pain, and reduced him to the last extremity, so that he had already received the Sacraments of Holy Church. He was advised at this last moment to have recourse to the help of St. Philip; wherefore a little piece of the Saint's stocking having been brought him, he placed a particle of it about his neck, and another particle he dropped into a small quantity of water and drank it, and was miraculously cured at the instant.

Prospero Lucio of Spoleto was ill of tertian fever, and to this were added measles and spitting of blood, so that he was in imminent danger of death. One of his sisters went to the convent of S. Catherine of the Rose in that city, and told Sister Arcangela Ancajana of her brother's illness, who gave her a slipper of the Saint's, saying at the same time, "Have faith in the Blessed Philip; I myself have received miracles in my own behalf." The sister therefore took the slipper to her sick brother, and with devotion and faith placed it

on him. The fever ceased, and the following day he was completely cured. Tecla Lipandini, of the same city of Spoleto, was ill of fever, which was accompanied with excessive pains in her body, and not being able to endure it any longer, she sent to recommend herself to one of her sisters, who was a nun in the convent just spoken of, and was named Sister Eugenia; she sent her a small piece of the Saint's slipper, and Tecla placed it about her with very great faith and devotion, and she was immediately cured. After this, one of her nephews, son of one of her sisters, named Sensio Gigli, was ill of a fever, which was so severe that his life was despaired of. His mother, calling to mind the favour Tecla had received, placed the same relic on her sick son, who instantly said, "My mother, I am cured; I will get up:" and he got out of bed without any fever and perfectly well. Giovan Battista Felice, a priest seventy-five years of age, suffered from a most acute and intolerable toothache, and full of faith he touched his mouth and gums with a handkerchief of St. Philip's, and the pain ceased instantly. The same priest another time was attacked in the night with the cramp in both his thighs, and it was so bad that he could scarcely move. He recommended himself, however, to the Saint, and said, "Blessed Philip, deliver me from this pain," then he bade another priest who was with him, place upon him the handkerchief just mentioned, and he was instantly delivered from pain.

A child of rather more than two years old, named Annibale, son of Angelo Gerioni of Tivoli, was grievously ill, and they did not know what his complaint was; he had been so for fifteen days, and as he was now in great danger, the father and mother, who had

no other child but this, called in the physician. As soon as he saw the child he thought it necessary to apply the hot iron to the disease; but this, far from having any good effect, did but aggravate the disorder, which when the father and mother perceived, they said, "Our son is lost to us!" The child still continued to get worse and worse, and could no longer take broth or any nourishment whatever, and at length it began to stiffen and grow cold, and its pulse could be felt no longer. The woman who nursed him now held a lighted candle to his mouth to see if the respiration had entirely ceased, and after watching carefully for a full quarter of an hour, she could perceive no sign of life. The father and mother therefore began to weep over him as dead, and prepared water to wash the body, and made arrangements respecting the funeral; their friends and relations also came to condole with them on their loss. In the meantime a lady, one of their friends, who had seen the child in the state we have described, came to them and implored them to do as she told them, saying, "Make a vow to Blessed Philip of the Chiesa Nuova in Rome, and send to my aunt, who has some relics of the Saint, and place them on your son, and you will see the hand of God." The father went for the relics, and when he had returned he placed them about the child's neck, and instantly he opened his eyes, which had been before closed for two whole days; something was then brought him to drink, which he immediately swallowed, and he began to eat; to make the story short, in two days' time he was out of bed, safe and sound. One day when the physician saw the boy in his mother's arms, he said to her, "What is that child's name?" She replied,

"Annibale." The physician rejoined, "Rather call him the child raised from the dead, for that is his true name." Afterwards the father and mother went to Rome to visit the Saint's shrine, and they presented there a votive offering in thanksgiving for the favour bestowed upon them. Francesca, daughter of Domenico, a weaver of Viterbo, having given birth to a boy, for the space of fifteen days the child would not take to its mother's breast, so that another woman was obliged to suckle it. The grandmother, who was a very poor woman, was desirous that the mother should suckle the child, and was hesitating whether to make use of some remedies which a certain woman had taught her; but since she feared God, she would not do it until she had first consulted the Penitentiary. She, therefore, went to him and laid the case before him, explaining what the remedy was she wished to make use of; he, however, told her that what she proposed was superstitious, and, therefore, might not be done; but the sister of the Penitentiary said to her, "Why do you not get my brother to give you some relics of a holy man, of whose miracles there is such talk in Rome?" The woman now begged the Penitentiary to lend her the relics alluded to, which he consented to do very readily, saying to her, "Have faith, and you will see a great marvel." When she was returned home, it being then about five o'clock, she placed the relics about Francesca's neck, who fell asleep soon after the Ave Maria; and as she slept there appeared to her a most beautiful lady, who said to her, "Francesca, rise and give your child suck, for he will now take the breast:" whereupon she awoke, and insisted, contrary to the desire of all about her,

upon getting up: and when she went to the baby, he at once, without any difficulty, took his mother's milk, although before this he never could be induced to take it, neither was there from this time forth anything to hinder Francesca from nursing her own child; and what makes it more marvellous is, that although one of Francesca's breasts was without a nipple, the child took to it as well as the other, to her great astonishment; but she could not doubt but that the whole was owing to the Saint's intercession with the Blessed Virgin by means of the relics she had worn. This same Francesca afterwards fell ill again, and was laid up for about a month and a half; and being very poor she was now driven to the last extremity of want, and could scarcely get sufficient to support life. She remembered, however, the miracle wrought upon her child, and took those same relics, and made her mother place them about her neck; then she raised her eyes to heaven and said, "O Blessed Philip, as thou didst enable me to give my child suck, so I have faith that now by thine intercession I shall be cured!" and as soon as she had said this, to her wonder and joy, she was made perfectly whole. Moreover, the Penitentiary, to whom the relics belonged, by name Giovanni Lorenzo Massini, canon of the cathedral of Viterbo, affirmed that those relics of St. Philip had miraculously cured a nun, the prioress of the convent of Santa Maria della Pace of that city, named Sister Giulia of the town of Borgo S. Sepolcro; for when she was attacked with a great pain in the side, so that she could get no rest night or day, and had tried many different remedies to no purpose, she was given a piece of the worsted of St. Philip's stockings, a small

particle of which she dropped into a tumbler of water and swallowed it, when the pain instantly ceased, and she was perfectly cured, nor did she ever again suffer in like manner.

There was a lady who had suffered a long time from sciatica, and Giulia Orsini Rangona sent her a pillow which the Saint had used. The sick woman kissed it with great faith and devotion, and the pain instantly ceased, and she was cured. Isabella Priorata, a noble lady of Vicenza, was sick of a fever, which continued to increase, and was accompanied with such violent headaches, that she could get no rest, and seemed almost beside herself; indeed the physicians had formed a very bad opinion of her case. One evening, when the pain was more acute than usual, her son, Federico Mariero, placed upon her some relics of the holy father, and she immediately fell asleep, and awoke the next morning cured of fever, headache, and everything, to the astonishment of the physicians and the whole house. Fiordalisa, wife of Barnabeo Sannesio, was ill of a catarrh, which had swollen up and, as it were, cramped the nerves of the neck, and no remedies had done her any good. Now her husband Barnabeo had heard it related by Orazio Miglioni of Vercelli, that a child in his house had been cured with a piece of St. Philip's vestment, so he begged of him to lend him the relic; and one evening he touched his wife's neck with it where the disease was, making upon it the sign of the cross; she instantly felt the pain subside, and begged her husband to repeat the touch, for that it had done her good; and as often as the relic was applied, the disease was visibly subdued, until at length an entire cure was effected. Settimia Ottoni de' Brancadori had

an incurable fever, which medicines and doctoring seemed rather to aggravate than relieve. After she was utterly despaired of by the physicians, a collar of the Saint's was placed upon her heart, all that were present throwing themselves on their knees, and instantly, to the marvel of all, the fever left her, and never more returned. In the city of Corleone, in the diocese of Monreale in Sicily, Angela, wife of Filippo Nascia, had five times, one after another, given birth to a dead son, at the imminent peril of her own life; and when she was about to be confined for the sixth time, the usual faintings and other signs came upon her, and from former experience both she herself and the midwife thought for certain that the child would be still-born. Now when she was at about the last gasp, she bethought herself of the miracles and favours she daily heard were being wrought by St. Philip, and she drank a little holy water, in which was a particle of his relics, and instantly the pains of childbirth came upon her, and she brought forth a live daughter, whom they baptized, and who was strong and healthy, to the great joy of her father and mother. In Florence, in the convent of S. John the Evangelist, one of the novices ate a piece of bread in which by some accident there was a pin, and it stuck in her throat and gave her excruciating pain. The nuns, not knowing what else to do, put some relics of St. Philip into some water, and made her drink it, and in an instant she brought up the pin, and her life was saved. In the convent of S. Peter Martyr in the same city, as one of the nuns, named Sister Maria Philippa, was carrying the bread to the grating of the convent in order to send it to the oven, she fell backwards with her head upon a stone,

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and remained stiff and insensible as though she was dead. She was taken up and laid on her bed, and when the surgeons arrived they were unable to restore her to consciousness, although they bled and cupped her. She had been so for the space of five hours, when one of the nuns, who had a piece of St. Philip's sleeve, placed it on her. Marvellous to say, that instant the sick woman gave a sigh and came to herself, and was completely cured. Sister Maria Maddalena Lauri, a nun in the convent of S. Lucia in Rome, had for eleven successive months suffered from headache, which increased to such a degree that she could scarce endure it; and already she was forced to keep to her bed. Now one of her sister nuns had an altar-cloth of St. Philip's, together with other linen sent to her to wash, and she brought this cloth to the sick woman, who with her own hands wound it round her head, and instantly the pain subsided, and never more troubled her. A lady of Todi, named Candelora di Biagio, having been laid up with fever during the space of nine months, was so wasted away that she was no longer sensible; nor could any relief be found for her, although the physicians had done their best in her behalf. However, moved with faith and devotion, she drank a little water in which a small particle of St. Philip's shirt had been infused, and instantly the fever left her, and she was perfectly cured. Anna Szypowka, of Tangoborz in Poland, the most noble lady of that kingdom, when she was suffering from an incurable infirmity, which had entirely deprived her of the use of her hands and feet, recommended herself to the Saint; and by the advice of her confessor she was touched with a veil that had been applied to St. Philip's

body before the coffin was closed, and she was miraculously cured; and in testimony of the favour she had received she sent a votive offering to his chapel. Lastly, Maria Paganella, many times mentioned before, used to affirm that as she had experienced the virtue of Philip whilst he lived, so after his death, when anything ailed her, if she did but apply some clothes of the Saint's to the part affected, she was instantly cured.

CHAPTER IX

MIRACLES WROUGHT BY MEANS OF VOWS MADE TO ST. PHILIP

In the same year that the Saint died, Sister Fiammetta Nannoni, a virgin of holy life, who had lived to the age of sixty-eight years, was kept to her bed for ten or twelve months, in consequence of her leg having been broken and bruised by a coach-wheel which had passed over it. She could get no relief from physicians, and suffered very great pain. She was at length inspired with the thought, that if she wished to be cured she must recommend herself to the Madonna, and make a vow to St. Philip that in case she obtained the favour, she would take to his shrine a leg of silver. Scarcely had she made the vow, than in an instant she was as perfectly cured as though nothing had ever ailed her; and it need hardly be added, that she fulfilled her promise to the letter. Giovan Battista Magnoni of Cremona, a priest of San Girolamo della Carità, in consequence of two abscesses which were formed in his ears, was quite deaf, so that he could not hear a person's voice even though he were to shout. Now one day, when he came into our church during a sermon, he went as close as he possibly could to the preacher, in order to try whether he could distinguish anything that was said; and finding that he could not even

catch one word, he despaired of all human aid, and went weeping towards the altar of St. Philip, and with lively faith besought him to bestow on him the gift of hearing, at least sufficient to hear the word of God, making a vow at the same time to say a mass in honour of him; nor did he pray in vain; for next day, after dinner, some of the fathers of San Girolamo were singing certain spiritual songs, and Giovan Battista came up to listen, when on a sudden he felt both his ears opened, as though two balls of lead had been taken out of them; when therefore the song was ended, he said, "In good truth, my fathers, my hearing has been restored to me." When they heard this they asked in astonishment how it had come to pass. He replied, "Yesterday when I was in the Chiesa Nuova, and could not hear the sermon, I made a vow to the Blessed Philip, begging that he would at least obtain for me sufficient hearing to hear the word of God; and whilst you have been singing he has granted me the favour, and I hear perfectly." Many of them wished to try if it were really the case, and began to converse in a low tone of voice; and they found it perfectly true, for Giovan Battista repeated to them all they had been saying. Afterwards he went and said mass at the Saint's chapel, and fulfilled his vow.

Fra. Giovan Battista Massia, of Valentia in Spain, of the Order of the Most Holy Trinity of Redemption, and Master in Sacred Theology, being seventy years old, and living in Naples at the time we are speaking of, had been ill for two successive years with rheumatism in one of his knees, and with a flux of blood, and inflammation in several parts of his body, and he

was so crippled and wasted away, that it was hard to recognize him for the same he used to be, and he could scarcely move across the room with the help of a stick; he had already spent more than two hundred scudi on physicians, and had endured several operations with the hot iron, and other excruciating and painful remedies, without the slightest benefit, but rather it would seem to his injury, for his complaints continued to increase. One day he heard tell of the miracles St. Philip was working in Rome, and calling to mind that he had many times been to confession to him, he felt inwardly moved, and with lively faith he had recourse to the Saint, saying, "Blessed Philip, if I receive this favour through thine intercession, I promise thee that I will go and visit thy holy body, and take a votive offering to thy holy tomb, and say mass at thy chapel." This done, he wrote to Rome to a father of the same order as himself, begging him to say mass for him; and in the self-same time and hour that this mass was said in Rome, as they afterwards knew by letters, Fra. Giovan Battista was entirely cured of his infirmities in Naples, and never again had any return of them; moreover, the very same day he walked through Naples, to the no small astonishment of all who knew him. Afterwards he went to Rome and fulfilled his vow, taking a picture to the Saint's chapel, with an account of the miracle written and subscribed with his own hand. As was said already, the Saint many years before had confessed this good father; once in confessing him, when he was at the point of giving him absolution, he said to him, "My son, I pray you think over your sins a little more; I will return to you," and he went away. Then the penitent went over in

his mind all the years of his life, and remembered a sin he had committed in his youth, which from forgetfulness he had never confessed. When the Saint returned, Giovan Battista confessed the sin to him, and he, placing his hand on his shoulder, said to him, "Now you have told it; that is what I went away for:" then he gave him absolution, and the penitent was lost in astonishment at the time; but much more did he wonder afterwards, when having obtained the health of his body, he remembered this still greater miracle towards his soul.

Diego Ordognes, a Neapolitan, was ill of a grievous infirmity, and for some months had suffered from inflammation of the right knee, by which the nerves were contracted, causing intolerable pain. One evening as he was going to bed, never being able to get a wink of sleep by reason of the excessive pain, he recalled St. Philip to mind, and with all the devotion and earnestness that he could, he exclaimed, "O Blessed Philip, grant me the favour that I may be cured, and I promise thee that I will take a tablet to thy tomb!" When he had said this he fell asleep instantly, and when he awoke in the morning he found himself free from his infirmities and perfectly cured. He went out and walked about without any difficulty, and having bought a votive offering, he carried it himself to the Saint's shrine. Girolamo Tommasi, a physician, and reader of philosophy in the university of Naples, was attacked by a violent and burning fever, accompanied with very alarming symptoms, together with restlessness, a sinking of the vital powers, loss of appetite, nausea, angry pustules over the whole body, with delirium and palpitation of the heart; he was already despaired of by the

physicians, and had received Extreme Unction. He now remembered St. Philip, and besought him in these words, "I beg of thee, O Blessed Philip, that if it be expedient for the health of my soul, thou wilt intercede for me to the Lord God, that He may be pleased to prolong my life, and give me time for penance; and I invoke thee as mine advocate, and in devotion to thee I promise, that in case I receive the favour, I will take to thy picture a votive offering of silver to the value of twenty scudi:" this said, he gently fell asleep, and awaking about midnight, he felt strong and invigorated, and when he put his finger to his pulse he found that he was all but free from fever; wherefore with joy he began to call his family around him, telling them to weep no more, for that he had received the favour of his health through the merits and intercession of the Blessed Philip; and when the physicians came in the morning they found it was the truth; and Girolamo fulfilled his promise, taking a votive offering of silver to the Saint's picture, which was in the church of the Congregation of the Oratory of that city. Almost the same thing happened to Francesco Odescalchi of Como, who being taken with fever and a violent headache, promised to take a votive offering of silver to the Saint, and at the same moment that he asked the favour he was delivered from both one and the other indisposition. Ottaviano Losfredo of the same city suffered from obesity, which caused him the most excruciating pain, and when he thought he could endure it no longer, he recommended himself from his heart to St. Philip, promising him with a vow that he would go to confession and communion on the day of his feast, and that he would apply in honour of him all the little

good he might be enabled to do on that day; and in an instant, as soon as ever his vow was made, the pain ceased, and a piece of wax came forth, which when it was being syringed had many months before remained in the part affected. A little boy of two years old had not as yet begun to speak, nor did he give any signs that he would ever do so. The father fearing that his child was dumb, promised St. Philip to take a votive offering of silver to his picture. This being done, the child on a sudden began to speak, and from that time forth always spoke with remarkable fluency. Another child, son of Alessandro Presciati, was reduced to such a state, that his relations really thought he was gone, and sent for Cristoforo Roncalli, commonly called Il Pomarancio, a painter of considerable note, who had executed the drawings of the Saint's Life, which are in his chapel, and who was their most intimate friend, that he might take his portrait; moreover, they had already stitched the grave-clothes together, and had prepared the garland to place upon the corpse when it was sent to burial. When the brother of the painter, whose name was Donato Roncalli, and who loved the child very tenderly, saw this, he thought of St. Philip, and raising his eyes towards heaven he said, "O Blessed Philip, I know that thou hast restored others; wherefore I beseech thee that by thine intercession and merits thou wilt grant us the life of this child, and I promise to take an offering to thy tomb." No sooner was this said than the child instantly returned to itself, and the next day, with the very same white garments and the wreath of flowers on its head, with which he was to have been carried to the grave, he was taken to

Donato's house, who with great joy and contentment fulfilled his vow.

A professed nun of the convent of S. Peter Martyr in Florence, named Sister Maria Purita Generotti, fell into a ditch of considerable depth, striking her head and face against some stones; she was much hurt, and the bone of one of her jaws projected from the cheek, pushing out the right eye, so that she had completely lost the sight of it. The physicians came and pronounced her to be past recovery, at the same time they had tried every means they could to restore her, and agreed that it would be necessary to saw the jaw-bone away. Now a nun, named Sister Cherubina Gucci, having compassion upon her, made a promise always to fast on the vigil of St. Philip's day, if he would obtain for her the recovery of the poor sick woman. When she had made the vow she went to visit her, and found that her sight had been restored, and that it was no longer necessary to saw away the bone, or in fact to use any other remedy; and, contrary to the opinion of the physician, she was entirely cured, without the slightest deformity. Many other favours, both temporal and spiritual, have been granted to the vows of those who have recommended themselves to the Saint, as may readily be seen from the pictures hung around his chapel; and in particular there was a father of a family, named Mariangelo Cheli of Terni, who fell out with his father-in-law on the subject of the dowry, and in his passion had turned his wife out of the house; two of the sons went in great affliction to pray at the Saint's tomb, making a vow that they would hang up a tablet there, if he would grant them a peaceful termination to the business; when they

had made this vow, they returned home, and found to their surprise that the father-in-law as well as their father and mother had made peace and settled the whole matter: they recognized in it the power of the Saint's intercession, and hung up at his tomb the promised offering.

CHAPTER X

MIRACLES WROUGHT BY MEANS OF APPARITIONS OF ST. PHILIP

Two months after the Saint's death, Drusilla, wife of Antonio Fantini, fell from a balcony at the height of twenty palms into a courtyard, striking her head against some pieces of iron which were lying on a table; her lower lip was cut through in three places, and her right eye protruded from the socket; both her eyes indeed were so much injured that her sight was entirely gone; her nose was crushed, and her teeth broken, and there was a deep gash in her left hand; moreover, great quantities of blood issued from her mouth, and she was to all appearance a corpse. She was found in this state by a barber's apprentice, at whose cries the neighbours ran to the spot, and she was carried to bed insensible. Not a limb stirred, nor was there the least sign of life, so that a rumour spread amongst her relations and neighbours that she had died of the fall. Antonio, her husband, was not in the house at the time, and when the sad news was brought him he instantly ran to the shrine of the blessed father, and earnestly recommended his wife to him. In the meanwhile Antonio Franco, the surgeon, arrived, and when he had examined the wounds and injuries, he gave it as his opinion that it was quite impossible she should survive; and consequently he would not sew

up the wounds either of her hand or lip, but merely applied a little white of egg to the wound in her hand, and rubbed some white ointment on her eyes, thinking that she would die in a very short time. However, she lay for fifteen days in a state of insensibility, deprived both of sight and speech, and they were forced to pour nourishing liquids down her throat to sustain life. After these fifteen days, when everybody still looked upon her as past recovery, her husband, Antonio, who was in the habit of visiting the Saint's shrine daily, recommended her to him with increased earnestness, adding to his prayers a vow, that in case his wife's health was restored he would have the miracle represented in a painting, and would carry it himself to his sepulchre; then he continued his prayer, which to his consolation was soon to be graciously answered. For one morning, when he was gone to mass at the church of the Saint, and the sick woman was left alone in the house, she recommended herself in her heart to St. Philip, who formerly was her spiritual father; and as she prayed she felt on a sudden a great weight in her breast, and it seemed as though a handkerchief were forced down her throat, and then gradually drawn up again; whereupon her sight was instantly restored, and she saw the holy father vested as a priest, with a nimbus around his head, and he was holding the handkerchief in his hand all covered with blood; he said moreover, "Do not be afraid, for thou wilt not die this time:" and in an instant she was cured of all her wounds in head, ear, lip, nose, and hand, as perfectly as though she had never been hurt. In the meantime her husband returned from mass, and on his entering the room Drusilla said to him,

"God forgive you for coming here; for as soon as you opened the door, the Blessed Philip vanished, who has appeared to me, and has cured me." But since, in consequence of her fall, her right knee was so much swelled and inflamed that the surgeon said it was necessary at all hazards to amputate it; she begged him to wait until the following morning. She had told her husband to bring her the Saint's picture, and he had accordingly done so; in the evening, therefore, the picture was placed on her knee, and that night she again recommended herself to the holy father, beseeching him that he would also cure her knee, that she might be spared the great pain of an operation; and about midnight St. Philip appeared to her a second time, with the same splendour as at the first, and he unbound the knee, and touched it, and she was completely cured. Then she called to her husband to look at the Saint; but before he awoke Philip had disappeared. When, therefore, the surgeon had arrived in the morning, he found the limb sound and well, nor did Drusilla ever again feel the slightest inconvenience from it. Still she was so completely shattered and weakened by her fall, that she was unable to leave her bed or attend to her household duties: she, therefore, prayed to the Saint that he would cure her completely; her prayer was heard, and he appeared a third time to her, beautiful and radiant as at first, and at the sight of him the sick woman felt invigorated throughout her whole frame; he then took her by the head, the shoulders, and the feet, and thus stretching her he completely restored her to her former strength and health, so that on the very same morning she got up and went to the market, and set about her usual work with the same

activity as before her illness: those who knew the circumstances of her accident were lost in astonishment at seeing her alive, to say nothing of her being perfectly cured.

Sulpizia Sirleta, wife of Pietro Focile, who has been so often mentioned before, spat blood in so large a quantity, that she seemed at times to bring up pieces of her lungs, and the spitting was accompanied with a great trembling throughout her body: the physician indeed had already given her up. The following night towards break of day, she recommended herself with all her heart to the Saint, and, lo! on a sudden he appeared to her vested as a priest, his face radiant and most beautiful, and he said after his usual manner when he was alive, "Do not be afraid, foolish child, it will be nothing;" then he made the sign of the holy cross three times upon her, and she was instantly cured; so that the following morning she spat no blood, neither did she ever have a return of the same complaint. Leonardo Rovelli, a Roman, was ill of a constant and malignant fever, which had been upon him three-and-twenty days, accompanied with very great pain in the loins: he was despaired of by the physicians, on account of the violent attacks of pain which he suffered. Now the feast of the holy father was drawing nigh, and on the eve of the feast the sick man recommended himself to him with much affection, and in the morning before sunrise he awoke, and by the light which was burning in his room he saw St. Philip at four or five palms' distance from the bed. After looking at the Saint for a while, he burst into a flood of tears, and began to recommend himself to him with very great devotion; then the Saint said to him,

"Peace be with you, my son," and disappeared. Wonderful to say, that same morning he got out of bed, free from fever and pain, and completely cured in every respect, and he went to the Chiesa Nuova to hear mass in the Saint's chapel in thanksgiving for so great a favour. Felice Sebastiani, wife of Pietro Contini, was ill with spasms, and the physicians looked upon her case as hopeless, especially since she was with child, in consequence of which they were afraid of using powerful medicines. When the seventh day was arrived, recollecting that she had some relics of the Saint's præcordia, she mixed one of the two particles of the relics in a cup of broth, and after recommending herself to St. Philip with all the affection of her heart, she drank it immediately; although she had been in a constant state of restlessness before, she lay down to repose; and after a short time, when she was between sleeping and waking, she heard a voice calling her, and on turning round she saw the holy father clad in the usual habit of a priest, and he was holding an infant in his arms; and he said, "Do not be afraid, for I will have a care for you, and for this infant also;" and so saying he vanished. That same night she began to mend, and when her time was come she was safely delivered of a child, who was baptized by the name of Domitilla. This same person, in another confinement, was for eight successive days seized with such violent pains, that her life was despaired of; no sooner, however, had she made a vow to visit the Saint's shrine, than she was safely delivered of a male child, who was named Philip, in thanksgiving for the favour. Girolama Vascona was six months gone in her pregnancy, when she was suddenly seized with the

pains of childbirth; and being alone in the house (for her husband was gone to fetch the midwife), she recommended herself with all her heart to the holy father, saying, "O my Blessed Philip, assist me;" and in an instant, it being now about eight o'clock in the evening, she saw a splendour throughout the room, and heard a voice saying to her, "Fear not, I am here to help thee;" and it seemed like the voice of the Saint: and upon that, all alone as she was, she was delivered of two boys, without any injury either to herself or to the infants, one of whom survived seventeen days, and was named Philip, and the other died soon after its baptism.

A person, whose name for divers good reasons is suppressed, previously to the Saint's beatification had been in the habit of saying out of devotion every evening before going to bed, "I fly to thy protection, O Blessed Philip; despise not thou my prayers in my necessities, but ever deliver me from all dangers, blessed, glorious, and beloved spirit:" and he used to add thrice, "Blessed Philip, pray for me." Now it happened that when this man was in one of the principal cities of Italy, and had on a certain evening been transacting some business with a friend of his, in returning home he was attacked by three armed men, who began to beat and maltreat him in so unmerciful a manner, that at length they threw him on the ground, and he felt the points of their swords pierce him in several parts of the body. Whilst, however, they were thus ill-using him he raised his eyes to heaven and repeated the aforesaid prayer; at the same instant he saw the Saint appear in a cloud just above him, and he was in the act of assisting him; and

before he had even finished the prayer, the people in his friend's house hearing the scuffle, ran down to his rescue with lights and arms, and the ruffians, fearing they should be taken, fled away, thinking they had killed their victim. He then got upon his feet and returned to his friend's house, and they found his cloak, his coat, and his waistcoat cut through and through in numberless places, and nevertheless there was not a single mark upon his shirt, to the astonishment of those who saw it; especially since the cuts in the cloak, coat, and waistcoat exactly corresponded to one another; wherefore they concluded that St. Philip, who had appeared to him, had come to his defence, and held back the swords from piercing him. After this he came to Rome, to visit the Saint's body and render him due thanks.

Caterina, daughter of Giuseppe Castiglioni, doctor of civil and canon law, and a great devotee of the holy father, fell ill of a very dangerous fever and a flux of blood, and was given up by the physicians. Now her mother, who tenderly loved her, begged her to recommend herself in her heart to the Blessed Philip, in order that, as he was of old full of burning devotion to the glorious Mother of God, he might obtain from her the health of his client; she then placed a picture of the Saint in Caterina's hands, who recommended herself to the holy father with much earnestness. In the night the girl awoke, and joyfully called to her mother, saying, "My mother, the Madonna has been here with me, and has touched my heart, telling me to be of good cheer, for that she will cure me because of the prayers of the Blessed Philip." In the mean-

while her illness increased, and she was reduced to the last extremity, having already lost the sight of her eyes. When her father returned home, and found her in this condition, having marvellous faith in the Saint's intercession, he too immediately had recourse to his assistance, and went to the Chiesa Nuova, where he begged one of the fathers to give him a small particle of the linen stained with the holy father's blood, and with much devotion he placed it on his daughter's neck. When this was done, trusting in the Saint as certain to obtain the favour he wished for, and having occasion to go with all his family to Corneto, he determined, contrary to the orders of the physicians and the wish of all his friends and relations, to take his daughter with him; wherefore he placed her in a litter as one on the point of death, and set out; and when they were come to a place called Barberano, the child, no longer being able to take any nourishment, was almost at her last breath; indeed, the physician of that place thought at one moment that she was really dead. Scarcely was the physician gone, when the child called her mother, and said to her, "Do you not see the Madonna clothed in white, with a blue mantle? Oh, how lovely she is! Oh, how bright! She has bid me not give ear to the physician, for that I am cured; and I have promised that I will dress in white like her." This said, she began to take some food, and the following morning she continued the journey full of joy, and they came to Corneto, where in three days she was perfectly restored to health, and went out-of-doors as though nothing had ever ailed her, to the no small amazement of those who had seen her in Rome: wherefore her father sent

a garment of white serge to the Saint's sepulchre, together with the following verses:—

> "Mota Dei Genitrix precibus studiisque Philippi
> Depositam eripuit morti, incolumemque puellam
> Servavit, senum solatia magna parentum:
> Castalio vestem natae, pictamque tabellam
> Appendi jussit, voti damnatus, in aede."

A soldier who was in Rome was taken one morning by a friend of his into our church, and was shown the chapel of the holy father, and many of his miracles were related to him, together with other things concerning the exercises and institute of the Congregation; this inflamed his love and devotion towards the Saint, and he began to pray in his chapel, and recommended himself to him in his heart. The same evening at five o'clock, when two servants who were in the palace of a nobleman were threatening to murder one another, the soldier interposed; on which account one of these two being infuriated against him, went behind him with a knife which was sharp and long like a stiletto, and placing one hand on his shoulder, with the other he plunged the knife into the centre of his heart, and then took himself off and fled. The soldier managed to walk a few steps, but feeling that he was about to faint, he threw himself on to a bed in a friend's house which was close to the palace, and recommended himself in his heart to St. Philip. He was visited by many surgeons, and Monticoli, the most eminent of them, said that by seven o'clock the wounded man would be dead; wherefore two fathers of the Ministers of the Sick were sent for in order to attend to his spiritual wants. Now whilst the wounded man was expecting every moment to breathe his

last, suddenly the Saint appeared to him clad as a priest with a most joyful countenance, and said to him, "Fear not, for thou wilt not die, only change thy life." The following night at about the same hour he appeared to him a second time and said the same words; the same thing happened again on the third night, the Saint telling him as before, not to fear, but to change his life; at which words the sick man felt greatly consoled. The following morning at break of day he made his confession with very great sorrow for his sins, forgiving from his heart the man who had injured him, and promising to marry a woman with whom he had had relations for two years, which promise he performed; and after he was married, on the seventh day all the pain went away, and he left his bed completely cured. But it happened that not living conformably with his promise to the Saint, he was brought to the scaffold for certain crimes. At his death he repeated several times that this disgrace had come upon him in consequence of his not observing his promise to the Blessed Philip; he died however in good dispositions and with perfect resignation to the Divine Will.

Ilario Colli, a priest of the city of S. Severino, while yet a youth, was sent by his master together with other scholars to go to confession to a church without the city, called the Madonna de' Lumi, which at that time was under the care of our Congregation; and like a child as he was, instead of going to confession he climbed up into a pulpit close to the confessional where his companions were at confession, and there he made so much noise that every one in the church was disturbed by it; at last the confessor was forced to get

up from his seat and give him a good scolding, upon which the boy got down from the pulpit and went towards the sacristy, where all of a sudden the holy father appeared to him: now Ilario had never seen St. Philip, although he had some notion of his features, inasmuch as he had been told that he was exceedingly like a certain person of his acquaintance; the Saint took him by the hand and led him to a place apart; the youth, all the while full of fear, was looking fixedly in his face, and the Saint said to him, "O my son, in what a sad condition you are! Do you not remember committing such and such sins?" and he related his sins to him one by one with all the circumstances of each, and then added, "You went to confession to such an one, and not only did you not tell all your sins, but when you were asked many things by the priest, you denied them, albeit he besought you with all charity to come to confession with sincerity; and what is yet worse, you persisted in denying the truth, and heaped lie upon lie. You see, therefore, O my son, into how miserable a state you are fallen, and you know that you are in the hands of the devil:" this said he disappeared. The youth, terribly frightened, returned into the church, and when he left it with the rest of his companions, he told them that Father Philip of the Chiesa Nuova had come to S. Severino, and that he had spoken to him in the sacristy; but they told him that it could not be as he said, for that Father Philip was dead. Then Ilario was silent, and reflecting on what had happened to him, he was seized with a trembling and such great remorse of conscience, that it was almost unbearable, till at length the very torment of it drove him to confession.

After confession he began to have a knowledge of the things of God, and he gave himself up to the spiritual life: he was ultimately made a priest, and recognized every blessing that he received as owing in the first place to God, and then to the intercession of St. Philip.

Giacomo Lancellotti, a priest of the city of Plata in Sicily, was dangerously ill in the month of August, and was reduced to such a state that the physicians considered him as past recovery, and had told his family that by such an hour he would be gone. At this time he was visited by a gentleman, a friend of his, who found there a portion of St. Philip's præcordia; whereupon he made them bring a cup of water, and touching it with the relics, he made upon it the sign of the cross, and begged the sick man to drink of the water with faith and devotion, and to recommend himself in his heart to the Blessed Philip, for that through his intercession he might hope to be cured. The sick man took the cup, and sipped a little of the water, and was instantly relieved. That same night he was praying with all his heart to the Saint, to obtain his complete cure, when on a sudden he saw him appear before him, and he said to him, "Son, do not fear, for it will be nothing; only drink the remainder of the water, and you shall be cured." The sick man immediately made them give him the water, which he drank, and thereupon fell into a sweet sleep, a thing he had not been able to do for many days; and the following morning on awaking he found himself so completely cured, that when the physicians came they said, "This man is come to life again." From that time forth, out of gratitude for so signal a favour, he always made a commemora-

tion of the Saint in the Divine Office. Alessandro Linguito, a brother of the Oratory in the Congregation of Naples, was out at sea in an open boat, when about five or six o'clock in the evening there arose so violent a storm that the waves rose up like mountains, and in a short time their mast was broken, and the sails torn to pieces. Now whilst they were all on their knees weeping and lamenting at seeing death thus staring them in the face, Alessandro bethought himself of the holy father, for he had been used in all his necessities to have recourse to his intercession. No sooner, therefore, had he prayed to the Saint, and besought him to succour him in this great emergency, than on a sudden he saw him appear above the prow of the boat, clad as a priest, with a berretta on his head, but without a cloak, surrounded with rays of glory, and in the same instant his heart was filled with joy, the sea became perfectly calm, the storm ceased, and with great consolation and giving of thanks they all came happily to shore. The same Alessandro had a brother who was ill with a flux of blood, and was already despaired of by the physicians. Alessandro therefore made a vow to the Saint, and whilst he was in the act of invoking him he saw him kneeling before the Madonna; and at the same moment that he saw the Saint in this attitude, the flux of blood ceased, to the great astonishment of the invalid, who was now perfectly restored to health.

A woman, named Chiara, wife of Giovanni d'Ascoli, when she was in the service of Chiarice, wife of Fabrizio Muti, went to bed on the 21st of November, on the Feast of the Presentation of the Madonna, perfectly free from any injury or defect in her eyes; but when she awoke in the morning, although the day had begun to break,

she was unable to see anything; however, she thought nothing of this, thinking that it was in consequence of the shutters being closed; and as soon as she was dressed, she went into the room of her mistress, and asked her why the shutters were not yet opened. Her mistress answered, "The shutters are opened, but it is a cloudy morning, and one cannot see much at an early hour." But Chiara, who could see absolutely nothing, thought her mistress was joking with her, and groping her way to the window, she touched the glass with her hand; it now flashed upon her that she had lost her sight, and she began to rend the air with her cries, and was quite inconsolable. Chiarice in astonishment asked what ailed her, and she answered, amid sobs and tears, "Ah me! I am blind, I am blind!" Then Chiarice went up to her, and tried as well as she could to comfort and console her; she bade her amongst other things recommend herself heartily to the Blessed Philip, whose tomb they had only a few days before visited together, and to trust in him, for that she would be sure through his intercession to obtain her sight; accordingly she forthwith threw herself on her knees with very great faith and devotion, and recommended herself to the Saint, beseeching him that as he had cured so many different infirmities, he would now in like manner obtain from the Divine Mercy the restoration of her sight. Nevertheless she remained blind up to the 13th of December, on which day the Church celebrates the Feast of the glorious Virgin St. Lucy. On the morning of this day when Chiarice went to visit Chiara, and asked her how she was, she answered, "Ever since you placed your hands on my eyes, Madam, last night, I have been better, and can see

somewhat." Chiarice replied, "You mistake, girl; I have not entered your room once the whole night through." Chiara rejoined, "You cannot conceal it from me, Madam, for I well know the touch of your hands." The lady hearing this, questioned her minutely, and she related how a short time ago she had been with her mistress to the Chiesa Nuova to visit the shrine of the Blessed Philip, according to an agreement they had made before; and not being able to enter the church because of the multitude of people, the Blessed Saint, in order to console her, had appeared to her full of benignity, and that she had suddenly begun to see. When Chiarice heard this, she said, "These then, my sister, are the hands that have restored your sight, and not mine: return thanks, therefore, to this great servant of God, and know that all you have related to me must have been a vision, for neither you nor I have been together, except in this way, to the Chiesa Nuova." In the morning the physicians came, and when they heard that Chiara had recovered her sight they wished to try if it really were so: they, therefore, lit a candle, and asked her what she saw, and she, after the manner of the blind man in the Gospel, replied, "A great lighted torch." Then they made her go to the window, and when a carriage passed through the street, they asked her what it was. She answered, "A great mountain walking." And so day by day she continued to see more clearly, until in a short time her sight was completely restored.

Lucia, wife of Antonio Domizi of Ripa Transona, was grievously ill of an infirmity which had deprived her of the use of her limbs, and which had lasted for the space of well-nigh five months, reducing her to

such a state that it required the help of three or four persons together to move her ever so little; moreover, she could take no nourishment except liquids, for she was unable to open her mouth; when, therefore, her family saw her in this miserable condition, thinking that she must be at the point of death, they sent for her confessor to confess her. But the following day at the hour of vespers she felt inwardly moved to recommend herself to the Madonna, called the Madonna of S. Giovanni, and to St. Philip, hoping by their means to find a remedy for her infirmity; and invoking both one and the other with her whole heart, she saw the Madonna and St. Philip in the habit of a priest appear at the foot of her bed; wherefore, she continued with increased earnestness to recommend herself to them, begging them to assist her; and they bending their heads in token that she should have consolation, immediately disappeared. After this, Lucia's thoughts gradually wandered to other things, and she suddenly began to perceive that she had strength to move herself quite alone; wherefore she felt great confidence in the assistance of the Blessed Virgin and St. Philip, and tried to dress herself; and when, to her astonishment, she found herself perfectly able to do so, she got up and went, without the aid of others, to the fire, where she remained for a while, and then returned again unassisted as before to bed. The following morning she went by herself to return thanks to the Madonna of S. Giovanni, and after dinner to St. Philip in the church of S. Angelo, where the priests of the Congregation of the Oratory are; and as she had been looked upon as past all hopes of recovery, those who had been acquainted with her case were wonderstruck

at seeing her walking about in apparently strong health. Out of devotion to the Saint, at whose hands she had received so marvellous a favour, Lucia began from this time to attend the Oratory, and endeavoured, as far as she was able, to order her house after the rules of the Congregation.

Pietro Anello, a Neapolitan, secretary to the Constable Marc' Antonio Colonna, in travelling towards the city of Aquila on horseback, was overtaken by a violent storm of rain, which fell in such torrents as to cause a complete flood, and the dykes and ditches were all filled, and in going down a steep descent he fell over the horse's head into a dyke about twelve palms deep, the horse itself falling over him and crushing his face and breast. He remembered the Blessed Philip, whose shrine he had many times visited, and recommended himself to him with his whole heart. Then he saw the Saint appear in a black habit, with his berretta on his head, and he was surrounded with rays of light; the holy father held out his hand to him, and in an instant he himself and his horse found themselves out of the dyke without having sustained any manner of injury, in testimony of which he sent a picture to the Saint's chapel. One of Philip's spiritual children was one day about to eat some fruit which had been given him, and in which there was poison; scarcely had he put it to his mouth before he heard the voice of the holy father saying distinctly to him twice, "Spit it out;" upon which, trembling with fear, he spat it out of his mouth; but as he had swallowed some saliva, he immediately began to suffer great pain from the effects of the poison; and when the physician arrived he gave him some severe remedies, saying that

if he had eaten more of the fruit he must inevitably have died; so that he clearly owed his life to the caution of the holy father.

In this place we must not omit to mention two other appearances of St. Philip, which, although not accompanied by miracles, are well worthy of being related. Whilst Cardinal Baronius was in Ferrara with Pope Clement VIII., Cardinal Cusano fell ill in Milan. Now one night the holy father appeared to Baronius, and said to him, "Put out that lamp;" and when Baronius looked round the room to see what lamp he spoke of, the Saint said again, "Put out that lamp," and then disappeared. The cardinal still being desirous to know what the vision might signify, betook himself to prayer, and after some days St. Philip again appeared to him, and said to him plainly, "Cardinal Cusano is dead." Afterwards he learnt by letters that he breathed his last at the very moment in which the Saint had said to him "Cardinal Cusano is dead." Another time this same Baronius had retired to his room in great affliction of heart to repose, and the Saint on a sudden appeared to him, and as he was wont to do when he was alive, he pressed his head strongly and caressed him; and when Baronius stretched out his arm to embrace him, the Saint disappeared from his eyes, leaving him full of consolation. A similar thing happened to Giulio Sansedonio, Bishop of Groseto, who, when he was molested by certain temptations, fell suddenly asleep, and the Saint appeared to him, and said, "Giulio, if you will be delivered of these temptations, make use of the remedy you have already learnt:" and he immediately awoke, and was in like manner filled with consolation. Ascanio

Bertaccini was ill, and had already made his confession and received the most Holy Viaticum, when it happened that one evening, being awake, he saw in the air a flagon of the purest water, into which the sun seemed to be darting its rays, and he heard a voice, which, inasmuch as he had many times during his illness recommended himself to St. Philip with his whole heart, he believed was the Saint's voice, saying to him, "Thus do justified souls go to heaven." At this voice he was greatly afraid, but his fear afterwards gave way to the greatest joy and consolation. The sick man at the sound of this voice began to amend, and in a short time was quite cured. Wherefore, he always believed that that vision was a warning of the holy father that he was to live more purely for the time to come, and prepare himself better for death, if he would go to Paradise. Girolama, daughter of Virgilio Crescenzi, when yet a girl, was dangerously ill, and being about to receive the Viaticum, she remained for some time in a kind of ecstasy; so that Costanza, her mother, asked her what she was thinking about and what she was doing. The girl replied, "I am talking with the Blessed Philip." The mother made answer, that the Blessed Philip was in Paradise; and Girolama then subjoined, "However, I now see him visibly, and am speaking with him." By means of this vision the girl acquired such strength in the hour of death, that she did nothing but speak of Christ; and shortly before she breathed her last she said to her mother, "I will recommend you to the Blessed Philip"; and with the greatest peace she passed from this life. God communicated to the body of this virgin such beauty and brightness, as plainly

showed it had been the temple of that Lord, whose delight it is to dwell amongst the lilies. The same thing happened to a woman named Gabriella, of Cortona, who was nearly a hundred years of age, and had been a spiritual daughter of Philip's, and who has been mentioned several times before. At her death the Saint appeared to her, and throwing up her arms she raised herself in bed, her countenance beaming with joy, and said, "See him! see him! see there the Blessed Philip!" and repeating his name again and again, she breathed her last.

CHAPTER XI

MIRACLES WHICH HAPPENED UPON VISITING ST. PHILIP'S SHRINE

A YOUNG girl, named Claudia Grignana, had most violent pains in the stomach, and in her body, and likewise in her knees, and the pain was accompanied with continual vomiting; she was at length so reduced, that she was unable to do anything. The physicians, after trying many different medicines and remedies, said that it was useless to do anything more to her, for that her complaint was incurable. She remained in this state for six years; when one Christmas night the pain became much worse than usual, and continued to torment her until the Feast of the Circumcision; on this day she was taken in a carriage, with great fatigue to herself, to the Chiesa Nuova, where being seized with the same pain she threw herself on a bench, and when those who accompanied her begged her to make an effort to get as far as the chapel of the Blessed Philip, with great labour and by means of their assistance she arrived there; and casting herself on her knees she recommended herself to the Saint, making a vow that if she was cured she would fast on his vigil every year on bread and water. No sooner had she made this vow than the pain was instantly gone, her strength returned, she walked through the church without any assistance, sprung into the carriage, and

was completely cured. Ippolita Martelli had been suffering for the space of a year from severe arthritis, which affected her right side, and injured her whole leg to such a degree that she could neither stand on her feet, nor sit down, nor walk unless supported, and no medicine was of any avail to her; one morning she came to mass, and the pain being more excessive than ever, on entering the church she turned to the Saint's shrine, and begged him, if it was good for the salvation of her soul, that he would remove the pain, or at least lighten it. The instant she had said these words, the pain left her, and the strength of her leg returned, so that she stood up at the Gospel, and after mass returned to her house without having any need of support; and from that time she continued to enjoy good health.

Felice Sebastiani, wife of Pietro Contini, who has been spoken of before, had a son three years old, named Gregorio, who was afflicted with an incurable disease, which was commonly considered to be a kind of leprosy; his body was covered with scabs, which were moreover accompanied with certain pustules about the size of pins' heads, which caused continual shootings throughout his whole body, giving him excessive pain; he could neither be dressed nor undressed without drawing blood, and in fact he was covered with sores, so that all the family who saw him, and especially his mother, were in great sorrow of heart because of his sufferings. Moreover his joints and nerves were so weak, and especially those of his legs, that if he was put upon the ground to walk, they would give under him as though they were really without either nerves or joints; it was, therefore, impossible for

him to stand on his legs, and they were continually obliged to carry him in arms. Besides this the whole winter through, whenever the cold air struck upon him, he would cry incessantly, and moan so piteously as to make those who heard him absolutely shudder. Now when his relations were sorely afflicted by the poor child's long and complicated illness, not knowing what to do, it came into their minds to carry him to the holy father's shrine, in order that they might obtain favour with God to do what was best for the boy; and so Pietro his father, together with another of his sons, carried him to the Saint's tomb, which at that time, since the chapel was not yet finished, was above the arch over against the organ, on the epistle side as it is called. There then the child was told to say a Pater Noster and an Ave Maria, and his father prayed earnestly for him, his mother also doing the same at home; and in that same week Gregorio began to walk about, and to be cured of the leprosy, and in a very short time he was restored to his former health, which could not but be attributed to the special favour of the holy father. Giuseppe di Maro, a Neapolitan, suffered from a pain in the thigh, which prevented him from taking exercise, unless he were supported either on horseback, or in a carriage. It happened that he came to Rome and went to visit the Saint's shrine, where with great faith he pressed his diseased thigh against the case in which the holy body lay, recommending himself to the holy father with all his heart; instantly the pain ceased, and in returning home he had no need of support, so that all those who were present began to cry out, "A miracle! a miracle!" The Cavaliere Giuseppe Zerla, a brother of the

Congregation, and who has been spoken of before, previously to his entering the Congregation had a suit in the Rota, which was going adversely, and indeed he himself was afraid he had already lost it; wherefore, not well knowing what to do, and having spent a great sum of money upon lawyers and attorneys, he had recourse as a last chance to the intercession of the Saint, and went to his shrine, and prayed, saying, "O Blessed Father, teach me what I ought to do, and direct me along that road which is best, that I may not lose this suit, which is of so much importance." Whilst he was praying in this manner, full of anxiety and trouble, he remembered some papers which had been put away in a particular place, and to which he had never before given a thought; when, therefore, he returned home, he looked over these papers, and found that they contained a complete proof of two points connected with the suit, and which turned the whole cause in his favour. Giuseppe was fully convinced that he owed this favour to the intercession of the holy father, and it was in consequence of this event that he first thought of entering the Congregation, as he eventually did.

Giulia Lippi, of whom mention has been made elsewhere, one year on the vigil of the Saint's Feast, feeling harassed and depressed both in mind and body, so that she could scarce drag herself along, went full of faith to the Saint's tomb, and there she prayed for a short time, begging the servant of God to assist her, and obtain relief for her, both of body and mind. Immediately she felt the depression and weariness of mind removed, and her strength of body restored, and she went away light-hearted and invigorated to her

home. Bartolommeo Grossi of Mirabelli, in the territory of Lodi, had taken St. Philip for his special patron, and was in the habit in all his plans and necessities of recommending himself to him, and whenever he was able he used to visit his shrine daily. Now it happened that he was once engaged in a suit in which he had spent his whole fortune, and being reduced to absolute want of the necessaries of life, and not knowing what to do to support himself, he was by the special intercession of the Saint miraculously assisted with money three separate times, as he himself declared: the first time was when he had been praying for this purpose at the Saint's chapel; in going out of church he found a man, who of his own accord asked him whether he was in want of money, and supplied him abundantly: the second was, when he had in like manner been praying in the said chapel; on leaving it he found a lady, who also asked him of her own accord if he did not stand in need of money, and assisted him: the third time was, when he had been praying in the same chapel, he suddenly saw a wrapper of paper containing money in it, and he heard a voice saying, "Take it, it is for thee." But he felt ashamed, and was perplexed what to do; and after a short space of time he turned his head again to the spot and saw the paper lying open so that the money was visible, and at the same time he heard it again said in his heart, "Take it, it is for thee;" wherefore in the end he took it, and although he made inquiries whether any one had lost some money in the chapel, none was ever found who had claim to it. In the year 1598, in the month of October, Father Giovenale Ancina, who was afterwards Bishop of Saluzzo, fell grievously ill of a

continuous fever, and news of his illness was sent to Cardinal Baronius, who was in Ferrara. He sent back word that Father Giovenale should go and pray in the Saint's chapel, called by him *officina sanitatum;* and no sooner had the sick man done this than he was perfectly restored to health. A spiritual son of the Saint's, who was in great trouble of mind, went into the room where the holy father used to live, and began to cry bitterly; he had not, however, been there above a quarter of an hour, before his grief gave way to the greatest joy and light-heartedness, and he left the room full of consolation. The same person being in trouble about a business of great importance, went to visit the shrine of the blessed father, upon which he placed himself with very great faith, and immediately felt that self-same heat and those movements in his soul which he had used to do when the Saint in his lifetime pressed him to his breast, and he was delivered from that trouble, and obtained his desire.

CHAPTER XII

OF THE MIRACLES THAT WERE WORKED ON PERSONS RECOMMENDING THEMSELVES TO ST. PHILIP, AND AT THE INVOCATION OF HIS NAME

Marcello de Laurenzis, Bishop of Strongoli, being ill of the lumbago, suffered such extreme pain that he thought he must die; but he had recourse to the holy father, saying, "Blessed Philip, assist me and cure me, as you cured Pope Clement of the gout." He repeated this three times, and the third time the pain entirely left him. The abbate Marco Antonio Maffa, who has been spoken of before, was attacked by very grievous pains in his side, occasioned by the stone. One evening he suffered so dreadfully from it that being quite unable to take any rest, and all the remedies that were applied being in vain, he lay quite worn out and exhausted; in this extremity, despairing of any other remedy, he recommended himself most earnestly to the holy father, and immediately after his prayer he passed a large stone and remained perfectly free from pain. Father Fra. Agostino Maria, Vicar-General of the Reformed Augustinians, was seized with very severe pains in his side; he bethought himself, therefore, of the Saint, and had recourse to him, saying, "O Blessed Philip, by that charity and humility of which you are an example to the world, I beseech you to pray to God for me, that He will deliver me, if it pleases Him, from

these terrible pains." In an instant the pain left him and never more returned. Teodoro Zino, canon of Verona, was suffering from a painful attack of the gout, and was unable to meet with remedy, when some one chanced to read to him an account of the miracles the Saint had worked since his death. Having heard of a great number he resolved to recommend himself to St. Philip, which he did in these words, "O Blessed Philip, thou hast already assisted many who never knew thee, now assist me also, who have so many times served thy mass, have confessed to thee, and have been on such intimate terms with thee." Having said this he fell asleep, and whilst in this state he seemed to hear a voice saying, "Take away the pain from that leg;" at this he awoke, and found himself quite free from the pain, and he never felt it afterwards.

Ridolfo Silvestri, a physician, was attacked by great pains in the stomach, and other dangerous symptoms, which neither the medicine nor the other remedies that were applied succeeded in moving; remembering, however, that he had attended the Saint in his lifetime, he recommended himself to him, begging him by that love he had shown him in his lifetime to deign now to have compassion on his torments. Having said these words, he immediately felt the pain cease, and then falling asleep he remained so for about an hour and a half, after which he awoke as well as if he had never been ill. Out of gratitude for this, he suspended a tablet at the tomb of the Saint, bearing this inscription: "*Dum variis saevisque symptomatibus mori me sentio, implorato Beati Philippi auxilio, placidus somnus me arripuit, et statim convalui.*" Vittoria Frangipani, the wife of Pietro Ruissi, also was seized with very

severe pains in the stomach, but on recommending herself to the Saint, she was completely freed from them.

Crispoldo Abbazj of Santo Gemini was attacked by a violent fever, accompanied with great pains in the head, and such an utter prostration of strength that he thought he was about to die. For although during twenty years he had never experienced the slightest sickness, he now on trying to go out of his house was unable to stand upon his feet, but was compelled to throw himself upon his bed, where calling to mind the miracles that the holy father was continually working, and thinking of his holy body, which he had lately seen in the church, especially remembering the whiteness of his breast, which he had greatly admired, he raised his eyes to heaven, and said, "O Blessed Father, be pleased to deliver me from this fever, and this dreadful pain in my head, for I commend myself to you." He had scarcely pronounced the words, when in an instant the fever, which was on the increase, left him, the pain ceased, and he remained quite free from all sickness whatever, to his very great amazement. Dario de Bernardis of Cividal in Friuli, having to go and see a nobleman at a place about two miles from the city, who was greatly enraged against him, and fearing that some misfortune would happen to him, as he was going recommended himself to the Saint, saying, "O St. Philip, who during thy life and since thy death hast delivered so many both from spiritual and from corporal death, which last I fear I am now in danger of meeting with, assist me, I beseech thee, in this extremity." On arriving at the place the nobleman came out to meet him in a violent passion, and drew his sword upon him. Dario again recommended himself to the Saint, and

wonderful to relate, the nobleman, notwithstanding all his efforts, was unable to do him the slightest injury. Struck with astonishment at this, he cried, "I know not what it is that hinders me: God has preserved you." Dario now begged him to be good enough to listen to the explanation he had to give, and to his reasons for having acted as he had done in the matter which had excited the anger of the nobleman. He did so, and was perfectly satisfied, and Dario attributed the happy success of the whole affair to the intercession of St. Philip.

Alessandro Fuligni of Ischia was one night seized with one of his usual attacks of colic, which commonly lasted about fifteen or twenty hours at a time, and tormented him so much that he was often in danger of losing his life. Having heard much of the miracles that had been worked by the Saint, in particular that one in the case of Caterina the daughter of Giuseppe Castiglioni, which we have already related, he now had recourse with the utmost devotion and earnestness to the Saint, and immediately the pains left him, having lasted only half-an-hour, a thing that had never once happened before. There was in the city of Cerra in the kingdom of Naples, a woman, named Rosa Gettoni, whose house was infested by an evil spirit that made great noises and very much frightened those who dwelt in it. This woman being one night very much terrified at these noises, ran out of her house. Calling to mind, however, the favours that had so often been received from St. Philip of late in those parts, she took courage and returned into the house, invoking the name of St. Philip, and from that time forward she never again heard any of these noises.

CHAPTER XIII

MIRACLES WORKED ON PERSONS RECOMMENDING THEMSELVES TO PICTURES OF ST. PHILIP

Ipermestra Damiani of Pisa had promised her confessor not to read certain books which she was fond of reading; notwithstanding this promise she one day took up one of these books and began to read it. Immediately her eyes became swollen and inflamed in such a way that she did nothing but shed tears; and from the pain she felt she could not keep her eyes open. Wherefore, shutting the book, as well as she could she groped her way downstairs to the others in the house, in order to get some remedy, and they seeing her in this state sent for the medical man; but not finding him at home they persuaded her to recommend herself earnestly to the Blessed Philip, and led her up to a picture of him. She, therefore, touched first the picture and then her eyes with the same hand: they opened immediately, and all the pain and inflammation entirely ceased.

Antonina Raidi had something the matter with her left knee, which gave her great pain, and often brought on a fever; and she had endured this for eight years without obtaining any relief. One morning when the pain was more severe than usual, she went into a little oratory in her house in which was a picture of St. Philip, and recommending herself to him with unusual fervour,

she made a vow that if he would cure her she would offer a leg of wax at his tomb. Having made the vow and having finished her prayer, immediately her knee was healed, and she set her foot to the ground and found herself perfectly able to walk; and from that time forward she never experienced any return of the pain.

Fabrizio de' Massimi having to go to Milan took his son Pietro with him. Pietro was the second son, whose birth Philip had predicted, as he had done that of his brother Paolo, whom he raised to life; and he had told Fabrizio that as he had named the first Paolo, so now he was to name this one Pietro. At Milan Pietro was seized with a double tertian fever, and on the twentieth day he was given over by the physicians. He languished, however, till the seventy-sixth day, with a continual fever on him. Fabrizio, not wishing to be present at the death of his son, left some money to pay for his funeral, and had his clothes packed up to return to Rome; but one day taking a picture of St. Philip to his son, he said to him, "See, here is the holy father; recommend yourself to him." Pietro, looking at the picture, recommended himself to the Saint with all the earnestness he was capable of. That night he began to amend, and in the morning the physicians found him perfectly cured. On the third day after this he set off for Rome, travelling post the whole way; and on his arrival he really looked in better health than when he had left.

Sister Arcangela Ancajana, a nun in the convent of S. Caterina della Rosa at Spoleto, had suffered for five years from fever, and during the two last years the fever had been continual; seeing that she

could not obtain any remedy for it in Spoleto, she wrote to a nun in the house of S. Maria Maddalena di Monte Cavallo at Rome, asking her to describe her illness to the physicians there, in order to see if they could give her any relief. This nun to whom she wrote, whose name was Sister Maria Maddalena Orsini, had a great devotion to St. Philip, and she therefore in her reply told Arcangela to recommend herself to the Blessed Philip of the Chiesa Nuova, for his intercession would be far more efficacious than any medicine. Arcangela obeyed, and recommended herself with great faith to the Saint, on which she was immediately delivered from the fever, and it never returned. She wrote an account to Sister Orsini of the favour she had received, thanking her for the advice she had given, and that good servant of God sent her back a slipper belonging to the Saint, together with his picture and some relics of him. Some months after this, Arcangela was seized with an affection of the left eye, which the medical men considered to be dangerous; they sent her a lotion to bathe it with, but the eye still kept getting worse; they therefore thought it advisable to bleed her, but first sent her certain pills. When she was about to take these, she first knelt before the picture of the Saint which had been sent her, and touching it with her hand, she afterwards with great faith applied the same hand to her eye, and immediately felt the pain diminish, and next morning the eye was perfectly well. A similar thing happened to Sister Antonina Gentiletti, a nun in the same house, who, having a very severe headache, applied this picture to her temples, and was immediately cured.

A nun of S. Silvestro in Rome, named Sister Tecla Sclamani, was seized with a fit of apoplexy, and trembling very much, and making convulsive movements with her mouth and eyes she suddenly lost the power of speech. While in this state she turned to a picture of the Saint which was hanging on the wall near her, and looking earnestly at it, she showed by signs that she recommended herself to him, on which her voice instantly returned, and she began to cry out, "Oh, what a grace! Oh, what a grace!" The same day she made her general confession, and communicated with great abundance of tears, having constantly those words in her mouth, "Oh, what a grace!" About three hours after she communicated, she again lost her voice, and as she continued to grow worse, she received Extreme Unction, and five days afterwards rendered up her soul to God, to the great edification of the other nuns.

Maria Guindazza was lying ill of the measles, when she was suddenly seized in such a way that every one thought she was dying; she trembled from head to foot, her mouth was convulsed, her eyes glazed, and she had all the other signs of approaching death. At this moment her husband took a picture of the Saint, and placed it on her breast, on which she instantly returned to herself, whilst all present cried out, "O wonderful miracle! O wonderful miracle!" The same thing happened in Rome to a tertiary named Sister Caterina, who being in very great pain touched the seat of the pain with a picture of the Saint, and was instantly freed from it. Bartolommea, the daughter of Alessandro de Magistris, whom we have spoken of above, was once washing some clothes when she was

very young, and by accident upset a pot of boiling lie over her hands, the skin of which immediately rose in great blisters. She ran directly and put them into cold water, but this, instead of diminishing the pain, rather increased it. Her parents bound her hands up in a poultice of bread dipped in wine, and put her to bed. The pain was so great that she soon became feverish, and her mother seeing this had recourse to St. Philip, and made her daughter do the same. She therefore knelt on her bed before a picture of the Saint and prayed to him, together with her mother. On waking next morning, she called out to her mother, saying, "My mother, I am cured, and my hands are quite well." Her mother and others ran to her and found that it was so, for her hands were as well as if the accident had never happened.

Soon after the death of the Saint, at the time when these portraits of him were first published, a certain man who was leading a bad life, seeing one in the hands of a friend of his, began to shake his head contemptuously at it, and he even snatched it out of his friend's hand, and crumpling it into a ball, flung it on the ground. The picture, before reaching the ground, opened as it was at first, and remained raised a little from the ground, as though held by an invisible hand. The wicked man, however, still persisted and set his foot upon it, but the picture rose again from the ground and remained suspended as before. The man was now struck with astonishment at the miracle, and kneeling down he reverently took up the picture, and at the same time being moved to contrition, he went and made his confession, and began from that time to lead a good life.

There was a girl at Naples, named Giulia Pellegrina, who was possessed, and though she had never had any education, she was able to talk Latin, and used to make hidden things manifest. A priest who wished to exorcise her, led her to a picture of St. Philip, and immediately the devils left her, crying out, "Philip is driving us away! Philip is driving us away!" The girl was entirely freed from them, and afterwards said that she had seen an old man like the picture driving the devils away as they issued from her body.

At the city of Trapani in Sicily lived a man named Pasquale Pinnelli, who was engaged in the tunny fishery; for several years past he had been very unfortunate and had taken scarcely any. Having heard much of the sanctity of Philip and of his miracles, he enclosed a small engraving of the Saint in a reed, and when he was going out to fish, he threw it into the sea, hoping thereby to take a great number of tunnies. And although, from the bad weather, and from the roughness of the sea, his companions thought they should lose their labour again this year, Pasquale encouraged them all, telling them to put confidence in the Blessed Philip, for that he was the patron and protector of this year's fishing. Accordingly they took more than four hundred thousand pounds' weight of tunnies, to the great astonishment of every one.

CHAPTER XIV

FAVOURS RECEIVED BY DIFFERENT PERSONS AT THE INTERCESSION OF ST. PHILIP

One winter Father Germanico Fedeli was sent by Clement VIII., together with Cardinal Tarugi, to Mantua and Padua on business of importance. Early in the morning before starting he commended himself to God, to the Blessed Virgin, and to St. Philip, as was his custom, in order that he might be preserved from all dangers, both of soul and body. As he was doing this he felt moved with an extraordinary devotion towards the Saint, so that although the Cardinal was in a hurry to start, Germanico could not leave off his prayer. Astonished at this he thought that some great danger would befall him that day, and that he would stand in need of the Saint's assistance. Having at length mounted his horse, they set off, and when near Seravalle, the mare on which he rode slipped in going down a little descent; he pulled her up and pressed her with the spur, but not being able to regain her footing she slipped the second time; and now fearing that she might fall and crush his leg under her, he tried to dismount, but before he could do so the mare recovered herself, and whilst Germanico had still his left foot in the stirrup, she took fright and ran off the road, dragging him through the hedges and over the rough stones for about the eighth of a mile. His

companions seeing his danger, but being unable to assist him, gave him up for lost. At last the mare turned in the direction of a stream, and in the turn Germanico's leg got disengaged, leaving the boot and spur in the stirrup. The Cardinal's servants ran up to see whether the father was dead or alive, but before they reached the spot he got up from the ground without having suffered the slightest injury, and mounting another horse he continued the journey. He afterwards said that while he was being pulled along in this way, he was conscious of a voice, as it were, within him, saying, "Do not be afraid; you shall not suffer any injury:" words which the holy father often used on similar occasions.

In the year 1598, the Abate Giacomo Crescenzi was taken by some, who were said to be well acquainted with the place, to see the catacombs of S. Priscilla beyond the Porta Salara, in order that he might see several of the bodies of the saints lying there, together with other objects of devotion. They entered by a passage which was so narrow that they were obliged to crawl through it, and having walked about the catacombs for more than five hours, the guide all of a sudden lost his way, and they found themselves in a perfect labyrinth, and though they wandered about for more than a quarter of an hour, still they always returned to the same place. What frightened them still more was, that the light which they had with them was nearly burnt out, and they had not more than half an inch of candle left. After having made several more efforts to find the way, but all in vain, they at length gave themselves up for lost; what increased their affliction was, that having entered the

catacombs without the knowledge of any one, none of their friends would know what had become of them. When they were in this extremity, and deprived of all human aid, the abate said, "Let us have faith in God, and let us all pray to the Blessed Philip to help us." This they accordingly did with very great earnestness, and in less than the space of a *Miserere,* they found themselves at the passage by which they had entered. On coming out they found it wanted only an hour to the Ave Maria, so that they had been six hours in the catacomb; and although they were fasting, yet before tasting food they all went to the chapel of the Saint to render him due thanks. The abate had a votive tablet of silver made, which he hung up at the Saint's tomb, in testimony of his having been delivered from that danger through his intercession.

Pannonio Ceccarelli was lying in prison at Perugia, falsely accused of a grievous crime. During his imprisonment, his brother, who was a priest living at Rome, and who knew his innocence, went along with another priest to the tomb of the Saint to pray for him, and he made a vow that in case his brother should be delivered from prison he would attribute the grace to Philip. Having finished his prayer, he begged his companion to say a mass for his brother at that altar as soon as possible; and on the 14th of October, 1607, that priest did so. Five or six days after this, letters were received from Pannonio, stating that on the 14th of October at about noon he had found the keys of the prison in a place where he little thought to have seen them, and that he had opened the prison doors with them and gone out; and although he had passed the judge and chief notary, and saluted both of

them, yet neither of them had said a word to him. He left Perugia and concealed himself in a thicket till the evening, and then although he found the Tiber swollen, yet he forded it boldly. Having afterwards heard what his brother had done for him, he attributed his liberation to a miracle, and had a votive offering hung up at the Saint's tomb, in acknowledgment of the favour he had received from him. It was finally discovered that he had only been an accomplice in the crime, and his pardon was granted by his Holiness. The same man some time afterwards was lying ill at S. Girolamo della Carità in the very rooms that had belonged to the Saint, and began to feel the pains of death coming on; his brother the priest told him to remember his wonderful delivery from prison, and reminded him that he was in the same room that the Saint once inhabited. At this Pannonio recommended himself earnestly to the Saint, and immediately his pain left him, to his great amazement.

A youth named Tommaso di Matteo of Cataja, in the state of Urbino, was once out hunting near Corneto when he was attacked by a wild boar, which wounded him in four or five places, tearing him very much in the loins, and dividing two or three of the nerves below the knee. He was taken up apparently in a dying state, and convulsions came on; his life was despaired of by every one. His father and mother related the accident to Marc' Antonio Vitelleschi, who happened to be present, and he gave them some of the Saint's hair, which they laid upon the sick man, and immediately the convulsions ceased, and in a few days he had perfectly recovered, without being at all lame from his wound. Stefano Calcinardi, who has been already

mentioned, had on one occasion to go to an estate of the Duke of Bracciano to receive some debts, and as the debtor had not sufficient money by him he took a young colt in part payment. As the beast seemed quiet, he put on it a saddle and bridle, and rode off on it towards Rome. On coming to a trench down which a stream of water was running, the colt took fright at the noise of the water, and ran away with its rider, four miles across the country, keeping all the time its head close to the ground, and at last coming to a precipice, it was about to jump down it. At this moment Stefano, raising his voice to heaven, cried out, saying, "O Blessed Philip, help me!" He had no sooner said the words than the horse stopped, and Stefano was delivered from his danger.

Girolamo Vecchietti, who was sent to Egypt to treat for the union of the church of Alexandria with the Church of Rome, declared that when he returned the second time for the confirmation, he overcame through St. Philip's intercession all the difficulties he met with in the prosecution of the business, whether from the interference of the Turks, or from the dangers of the journey; for he constantly recommended himself to a picture of the Saint which he carried with him. In three instruments which were drawn up concerning the said union, one of which remains at Cairo, another at Alexandria, and the third was carried to Rome, and read before the Pope in 1597, he wrote with his own hand that he attributed the success of the negotiation to the intercession of St. Philip, and the Archdeacon Barsum, of the Church of Alexandria, wrote the same thing. Baronius speaks of this legation and of the Archdeacon Barsum at the end of the sixth volume of

the Annals.[1] It happened also that Girolamo [2] wishing to obtain the ratification of a certain paper, and not being allowed to enter Egypt for eight or ten days after his arrival, according to the custom in those parts, he sent forward an Alexandrian, named Sido Michele, son of the Comus of Alexandria,[3] and inasmuch as the journey was a dangerous one, on account of the attacks of the Arabs, the Alexandrian at starting recommended himself to Girolamo, and begged that he would pray for him. Girolamo showed him the portrait of St. Philip, and made him kiss it, telling him that he would pray to that Saint for him, and ask him to protect him on his journey. Michele set out, and about the middle of his journey he was met by some Arabs, who seeing him to be a Christian struck him in the breast with a lance. By the intercession of the Saint the iron head did not pierce his breast, but glanced off, while the Arabs seeing him fall, and thinking that they had killed him, passed on and left him; and thus Michele was delivered.

[1] BARONIUS, Annales, tom. vi. p. 827, fol., Augustae Vindelicorum, 1739.

[2] Girolamo Vecchietti; *see* BARONIUS, Annales (ed. MANSI, Luccae, 1741), tom. viii. p. 636.

[3] The "Comus of Alexandria" *i.e. Cor-episcopus*, "Joannes Comus Alexandriae, quem antiquitas nominare consuevit Cor-episcopum." *See* BARONIUS, *op. cit.*, tom. viii. p. 638.

CHAPTER XV

SOME OTHER MIRACLES AND GRACES WROUGHT BY ST. PHILIP AFTER HIS CANONIZATION

INASMUCH as it has pleased Divine Providence to glorify His servant by numerous miracles, as well at the time of his canonization as afterwards, some of the most notable of them shall be here related.

Girolamo Porta, a physician of the city of Acqui, and who used to practice medicine in the city of Savona, out of devotion went one morning to a church of the Madonna, called Della Misericordia; when there he recommended himself very earnestly to the intercession of St. Philip, begging him to deliver him from certain violent temptations as well of the body as of the soul, which had molested him for several months. Whilst he was praying thus he felt his hair stand on an end, and at the same time felt his head pressed between two hands, just as the Saint used to do in his lifetime to those who had recourse to him when under temptation; this pressure lasted about the space of an Ave Maria, after which he found himself entirely free from the temptation. In the city of Andria in Apulia, a shoe belonging to the Saint was once being carried in procession with great solemnity, when a nun of the convent of the Santissima Trinita, called Sister Cristina, who was ill of a dropsy and given over by the physicians, begged earnestly to be

allowed to kiss the shoe and to touch the seat of her disease with it; her request was granted, and she kissed the shoe with such faith and devotion that the swelling immediately burst, and such a quantity of water flowed from it, that she was entirely freed from the dropsy. There was a nun in the convent of Santo Spirito, in the city of Cesena, named Massimilla Gennari, who was seized with a continuous and malignant fever, which reduced her to such an extremity, that having received Extreme Unction she was on the point of expiring. At this moment, as she had a particular devotion to St. Philip, she had the history of his life placed under her pillow; immediately afterwards she heard a voice saying to her, "Massimilla, get up; do not be afraid." The nun at that instant felt so much better that she sat up in her bed and said with great joy, "I am cured." The other nuns who were attending on her, thinking she was raving, despaired of her life now more than ever; but when the medical man came, whose name was Camillo Chiaramonti, he found that she was really perfectly well, to the great amazement of every one, so that when they saw her walking about the convent again, all stood still to look at her.

In the convent of S. Clare in Ripa Transona, there was a nun named Giovanna Filezj, who for five years had suffered from asthma and such a difficulty in breathing, that when the attacks came on she was obliged to throw herself on her bed, and then, not being able to lie still because of the great oppression she felt, she was obliged to walk about leaning on a stick: and although all possible remedies had been tried, still nothing seemed to give her any relief. In

the month of April, 1622, on the day of the procession of the Saint, when his image was carried processionally through the city,[1] among other places it was brought to the church of this convent, and set up over the altar. Sister Giovanna on this occasion recommended herself with all possible devotion and earnestness to the Saint, and begged him, if it should be the will of God, to deliver her from that sickness; and immediately afterwards the old difficulty in breathing left her. But while she was doubting whether she ought to publish this favour or not, the indisposition suddenly returned; upon which, again recommending herself to the Saint, she determined to make it known if she should again be delivered from it, and immediately the asthma left her a second time, to her very great astonishment.

On the day when there was the procession of the Saint in Rome, Don Girolamo Scatoglia of S. Severino, a priest at S. Carlo in the Corso, was in the chapel of St. Philip, waiting the arrival of the banner which was brought thither processionally from S. Peter's. At the moment the banner entered, the *Te Deum Laudamus* was solemnly intoned, and Scatoglia felt greatly moved to devotion, and remained some time in the chapel to pray, during which time he received a favour without being immediately conscious of it; for whereas for two years past he had suffered great pain from a spot in his left eye, he found after the procession that the spot had entirely disappeared, and he never afterwards suffered any pain from it.

In the city of Savona, there was a girl named

[1] The Oratory founded at Ripa Transona, 1615, by the Bishop Sebastiano Poggi and Don Vagnozzo Pica, *see* MARCIANO, *Memorie Historiche della Congregatione dell' Oratorio* (5 vols. fol., Napoli, 1693–1702), iv. 129, 130.

Marietta d'Agostino Pugnetti, who for several years had been suffering from scrofula; her mother was one day speaking to her confessor of her daughter's infirmity, when he advised her to recommend her daughter earnestly to St. Philip Neri, and told her to go to the cathedral, where there was a picture of the Saint, and to pray for her daughter, who would undoubtedly be cured. She went in great faith therefore, and did as she was told; on her return she found that the rags which were placed over the sores in her daughter's neck were coming off, and next day she found to her great joy and amazement that the places had healed up.

Francesco Arcasio, a physician, sent his wife and his son, a boy about twelve years of age, who was named Niccolò, and with them a man-servant and maid-servant, to the city of Savona. On their road they were attacked by banditti, who took away all their money, and made the son a prisoner, fixing his ransom at a thousand gold pistoles, while they allowed the mother and servants to go away unhurt. The poor father hearing of this, and being quite unable to raise that sum, made every effort to recover his son, but all in vain. The banditti seeing that the money was not forthcoming, gave the father to understand that if the ransom was not paid by a certain day, his son should be put to death. The father not knowing what to do, went to consult his confessor, who advised him to have recourse to the intercession of St. Philip, who doubtless would obtain his son's freedom; he reminded him also of the instance of Pannonio Ceccarelli, who was delivered from prison at Perugia, on the day when mass was said for him in the chapel of the Saint.

Francesco went therefore, and on the following day, that is, on the 18th July, 1622, he had the votive mass of the Saint said in the church of S. Domenico for this intention, and his confessor also said mass for the same intention. On the 19th of the same month, he received a letter, which contained these express words: "This morning when I was thinking of anything but the banditti, they came to me, being I really believe inspired by heaven, and told me of the last resolution they had come to about me, which was that they had determined to let me go without demanding any ransom." On the 20th his son appeared in good health and unhurt, to the great joy of his father and mother, who had begun to give him up for lost.

Doralice, the wife of Giovanni Boni, a nobleman of Verona, having been ill for several weeks of a tertian fever, was advised by the medical men to go into the country for change of air. She did so, and the fever left her; but one of her legs became inflamed in such a way, that she could scarcely move about the house, and she was quite unable to kneel. She was consequently obliged to return to Verona, and to put herself under the hands of the physicians and surgeons, who after having employed different ointments and plasters, at length decided on making three incisions into the knee, where a tumour had formed as big as an egg. The night before the operation, what with fear and the pain of the tumour, Doralice was unable to sleep; but bethinking herself of St. Philip, she made a vow that in the morning she would have a mass said in his honour, and that she would also offer a silver leg at his altar. As soon as she had made this vow she fell asleep, and in the morning she arose betimes,

went by herself to the church, where was the altar of the Saint, and having fulfilled her vow she returned home. In the course of the morning the medical men came to perform the operation, but they found that their services were not required, and in two or three days she was perfectly well. There was a poor man at Salò lying under sentence of death, who had once been in the service of the Ceruto family. The daughter, whose name was Barbara, had the right of patronage of an altar of St. Philip in the city of Verona,[1] where she dwelt; the poor man, therefore, begged one of his friends to write to Barbara, to beg her to cause him to be prayed for at this altar of St. Philip. On receiving the letter, she immediately sent her three children to pray for him before the altar, and at the same time that the children were praying before the altar in Verona the condemned was led out to execution in Salò. When he was near the gallows the superintending officer was earnestly entreated to stop, in order that the process might be reconsidered; he, therefore, had the condemned man taken back to prison, and the case having been again investigated, the poor man was set at liberty; and he ascribed his preservation entirely to the Saint's intercession. Donna Benedetta Coli, a nun in S. Paolo at Parma, once dislocated her left knee, and the knee-pan slipped from its place and remained immovable, causing very great pain. The nuns ran to her on hearing her cries, and with great difficulty they carried her to her cell, where, as she could not bear to lie down, they made her sit down on the side of the bed. They sent off for the medical men, but while they were coming she recommended herself to the

[1] The Oratory was founded at Verona 1713; *see* CARD. CAPECELATRO, *op. cit.*, ii. 534 (Eng. Transl.).

Saint with the greatest possible earnestness, crying out, "O glorious St. Philip, help me!" Immediately afterwards she began to cry out, "I am cured! I am cured! the knee-pan has returned to its place, and I have no longer anything the matter with me." The surgeon now came in, and found that there was indeed nothing the matter, and soon afterwards the nun went with the rest into choir at Compline, and kneeling before the picture of the Saint she returned thanks to him for the benefit she had received.

A little before this God had been pleased to make manifest the glory of His servant by a very wonderful miracle in Rome, which was juridically proved, and an account of it was published by Father Filippo Angelini, a Dominican, and parish priest of the church of Santa Maria sopra Minerva, who was one of the Saint's spiritual children. We will here give an abridged account of it.

Paolo d'Alessandro de Bernardis of Uderzo, a place in the territory of Trevigi, was in the service of a gentleman of Trevigi named Rinaldo Rinaldi. There was another servant in the same house with whom he had a quarrel, and one morning when they had come to high words, the other said to Paolo, "To-day is the 7th of November, 1622, and I will give you reason to remember it." The same morning Paolo went to the Chiesa Nuova, where, having heard mass, he went full of faith to the chapel and altar of St. Philip, and saying some Paters and Aves there, he recommended himself with all his heart to the Saint, begging him to deliver him from the persecutions of his enemies, and especially from the threats which he had that morning received from his fellow-servant. In the evening, at

about two hours of the night, Paolo went out as usual upon some business of his master's, and as he suspected no evil he went out unarmed; he had not, however, gone above ten paces from the house, when just as he was in front of the church of the convent of S. Caterina da Siena, near Monte Magnanapoli, he was suddenly attacked by his enemy, who, holding a dark lantern before his face, stabbed him at the same time in the neck with a stiletto; the weapon pierced his throat, passing completely through it and coming out at the back; the assassin, leaving the stiletto in the wound, immediately took to flight. Paolo was at first stunned by the blow, and was not aware that he was wounded, but thought he had been struck on the neck with a stick. Nevertheless, feeling that something was wrong with him, he invoked the aid of St. Philip, and as he did so he seemed to hear the Saint saying to him, "Do not be afraid, you shall not suffer any harm." He now turned back towards the house, and on reaching the door he saw so strong and dazzling a light, that it seemed as if everything was made of mirrors; by this light he saw the stiletto sticking in his throat, and with his own hands he drew it out and threw it away. Immediately afterwards he felt excessive pain, and crying out, "Jesus!" three times, he again recommended himself to St. Philip, and going into the house he began to call out to his master. His master came running up to him directly, accompanied by another gentleman who was in the house at the time; and on seeing what had happened they told him to take courage, saying, "Do not fear, God will help you;" but he begged them to send for a confessor, for he believed that he was dying. It happened that the friend

of Paolo's master was a priest, and therefore as his servant was in danger of death the master begged him to hear his confession. He did so; but thinking that Paolo was sinking fast, and fearing that every moment would be his last, the priest gave him absolution before he had completed his confession, in order to preserve the integrity of the Sacrament. Meantime the surgeons who had been sent for arrived, and had him put to bed; and after making a careful examination of the wound, they decided that it was undoubtedly mortal, as they all three afterwards affirmed in the process that was drawn up. The wound was dressed, and the master, on hearing the report of the surgeons, and seeing that the man was already more dead than alive, sent off for Father Orazio, the parish priest of the church of Santi Apostoli, who came and heard his entire confession, but as it was doubtful whether he could swallow he abstained from giving him the Viaticum. The wounded man, not being able to sleep, spent the night in recommending himself to St. Philip. At about four in the morning he fell asleep, and on waking about an hour and a half afterwards he found himself miraculously cured, so that he was able to move and turn his head without feeling any pain, and he next day began to spit as if nothing was the matter; and he found himself altogether so well that he was quite astonished, and said, "St. Philip of the Chiesa Nuova has cured me by miracle." The surgeons were again sent for, and after having examined the wound, and especially the spittle of Paolo, which had no mixture of blood in it, and observing likewise the ease with which he moved and spoke, and seeing that there were no bad symptoms, and that the wound

was not swollen or inflamed, they also told his master, to the indescribable joy of every one, that Paolo was certainly well. They likewise said that this was one of the greatest and most wonderful miracles that they had ever heard related of any saint, and they declared that it was entirely beyond the power of the art of surgery to pass even a fine thread of silk through the wind-pipe, much less a steel dagger, without the death of the patient ensuing. Besides which, his being cured in the short space of a few hours was clearly the effect of supernatural agency. Paolo himself wished to get up that very morning and go to the Chiesa Nuova to return thanks to the Saint, but the surgeons advised him to remain quiet for three or four days. He obeyed, and remained that day in bed, during which time there was never the slightest symptom of fever, and the wound was completely healed up. It is true that the scars remain as evidence of the miracle, one in the middle of the throat, and the other at the back of the neck just below the nape, and the diameter of the latter corresponds with that of the first. When the five days were over Paolo got up and went to the Chiesa Nuova to return thanks to St. Philip for his miraculous preservation, and he had a little tablet made with a representation of the miracle painted on it, which he hung up at the tomb. When the miracle became known numbers of people came to see Paolo, in order that they might see and touch with their own hands the scars of the wounds.

In the convent of S. Clare in Pistoja, there was in 1629 a nun named Sister Maria Francesca Arfaruoli, who for eleven years had been suffering from pains in her joints, so that she was scarcely able to walk; she

had also an eruption on her body which the doctors called leprosy. For the last two years her face had been covered with it, and it had become so incrusted that it seemed as if she had on a mask, for her face could not be distinguished and her eyes were nearly closed up; she had become so much reduced during the last six months, that she was obliged constantly to keep her bed without being able even to sit up while it was being made; so that when it had to be made, which was done about every eight or ten days, they had to lift her bodily off from it, which caused her excessive pain, and the medical men considered that her malady was incurable. Now this nun had a great devotion to St. Philip; every day she had a part of his Life read to her, and took great pleasure in hearing accounts of his miracles. Three months before she had, with the leave of the Abbess, made a vow to the Saint, and she had sent a votive offering of silver to his chapel, and had had ten masses said there.[1] She had been anointed several times with some of the oil of the lamp which burns before his tomb, which had been brought her by Francesco Vannini, a canon of Pistoja, and on the 12th of March she gave an order that two masses should be said for her at the altar, where there is a picture of St. Philip in the church of S. Prospero in the same city. On the night of the 12th of March her malady had increased to such a degree, that about five hours of the night, thinking she must shortly die, she began to recommend herself to the Saint with much humility and devotion, and taking up a relic of him

[1] The Oratory at Pistoja owes its origin to the Congregation of "Santo Chiodo in Siena," founded in Pistoja by Teo Guerra of Siena, it was suppressed by Alexander VII. in 1665, when its members were erected by the same Pope into a congregation of the Oratory; *see* MARCIANO, *op. cit.*, v. 371.

which she had, namely a piece of his chasuble, she laid it on her face and fell asleep. Her sleep lasted for three hours, a thing which had never happened before since she had been confined to her bed. During her sleep she seemed to hear a voice calling her three times and saying, "Get up, you are cured;" and the third time she felt a hand placed on her head, and again she heard the words, "Get up, you are cured." She awoke full of joy, and saw a great light, which speedily disappeared. While she was wondering at this, she happened to put her hand upon her face, and she found it had healed up and was perfectly clean and smooth. She then got up from her bed without any assistance, and kneeling down said three *Paters* and *Aves* out of devotion and in honour of St. Philip, and then the *Te Deum Laudamus*, after which she got into bed again, where she remained till daybreak. Hearing one of the nuns passing by her door, she called her and related to her what had happened. The bell now sounded for matins, and she therefore sent her to tell the other nuns, and begged her to say three *Paters* and three *Aves* in thanksgiving for her cure. After matins the nuns came to see her, and finding that she was really cured, they praised God for His goodness, and blessed Philip for this signal favour. The only mark that remained of the eruption was a spot on one cheek of about the size of a shilling, and another of about the size of a farthing on the eyelid, but before night both of these disappeared, and the nun was restored to perfect health, and was able again to perform the different duties of the convent.

Another wonderful miracle occurred on the 1st of May, 1635, when the inhabitants of Carbognano, a

place belonging to Prince Don Francesco Colonna, were raising the May-pole in the public square, according to the ancient custom of the place. The pole was seventy-six palms high, and about three palms thick. As they were raising it it began to sway over, and the crowd ran back to get out of the way, but in doing so, a little boy, named Matteo, the son of Eustachio Pojani, about four years of age, fell flat on the ground. Before he could escape the tree fell and struck him full on his breast, and then bounding it again struck him on the face, so that he remained crushed under the weight of it, and the blood flowed in streams from his mouth and from his left eye. Every one thought that he was dead, for he lay without any sign of life, and became pale, cold, and motionless. The people cried out, "Let us carry him to the church of St. Philip, that he may raise him to life!" Accordingly they took him with great faith to the church and laid him on the altar, and kneeling down they prayed to the Saint to restore him to life. After about three quarters of an hour had elapsed, some persons in the crowd called out, "Let us say a *Pater Noster* and an *Ave Maria* all together, in order that Philip may grant us this favour." They did so, accompanying the words with tears and sighs; and fully trusting that their prayers would be heard, they cried, "O glorious Philip, raise the child to life!" The poor mother, who stood weeping, also made the same prayer. And behold, on a sudden, the child opened his eyes, and said three times, "Oh, mamma!" at which all who were present shouted, "A miracle! a miracle!" The child was quickly taken from the altar and carried home, and was found to be quite unhurt, without the least bruise or disfigurement, but even

more fresh and ruddy than before. The clergy and people afterwards went in procession to the church of the Saint, to render thanks for this most evident miracle, which likewise caused a great increase of devotion to the Saint, both at that place and throughout the neighbouring country. Some few months after this, Angelo Mizzella, also of the neighbourhood of Carbognano, was driving a cart loaded with wheat, and drawn by two pair of oxen, when in turning round a corner he slipped from the pole on which he was sitting and fell prostrate on the earth. Before he could get out of the way the wheel passed over his back and tore his shirt completely off; at the same instant he invoked the aid of our Blessed Lady and of St. Philip, and remained apparently dead upon the road. Some persons who saw the accident ran up, expecting to find him cut in two, as was not unusual in similar cases. They picked him up and carried him into a barn, telling him to recommend himself to St. Philip; and although he seemed on the point of expiring, he still kept saying in a low voice at intervals, "St. Philip, help me." On a sudden he said in a clear and distinct voice, "St. Philip has cured me," and he then got up quite sound and well as if nothing had happened. The only sign that remained of his having suffered anything was the mark where the wheel had passed over his back, which was left as an evidence of the miracle.

Donna Popa, otherwise Porzia Scaglioni, the wife of Giovan Francesco Rosa, Baron of Motonti, of the city of Amalfi,[1] had been under the physician's hands for

[1] The Oratory at Amalfi is not mentioned in the list of Oratories given by CARDINAL CAPECELATRO, *op. cit.*, ii. p. 534 (Eng. Transl.).

The following notice is extracted from the *Memorie Storico—Diplomatiche dell' Antica città e Ducato di Amalfi per* MATTEO CAMERA

the space of seven months without any amendment, when on the 16th of May, 1635, her disorder became so much worse that she was in evident danger of dying; at length she was given over by the physicians, and on the 20th of the month, she received the Viaticum and Extreme Unction. As she had always entertained a great devotion to St. Philip, she now begged most earnestly that his relics, which were kept in the church of the Oratory in that city, might be brought to her. They were brought accordingly, and hung round her neck, and a picture of the Saint was placed near her head. Her malady still increased, and such terrible convulsions and extraordinary contractions of the nerves came on, that it required several persons to hold her, and all who saw her were at once terrified and moved to compassion. Her husband, not being able to endure the sight of his wife's sufferings, remained for three days shut up in his own room. The sick woman lingered on in this way till the 25th

(2 vols. royal 8vo), Salerno, 1876–1881; vol. ii., Annot. num. xxii. p. xxxv.:—

"Ecclesia S. Mariae maioris Amalphiae erecta (A.D. 986) a Mansone Duce Amalphitanae Reipublicae, . . . Concessa fuit Anno Dñi MDCXXV haec ecclesia P. Donato Antonio de Rosa ex B. V. Congregationis Oratorii Neapolit, ad finem fundandi Amalphiae Congregationem Oratorii: quam erectam, ecclesiam restauravit, ornavitque eam pro divina inibi exercendum pro viribus Institutum Oratorii. Proximasque aedes a Rev. D. Marcello de Vivo maioris ecclesiae primicerio, et ab eius nepote domino Matthaeo de Vivo, dono exceptas refecit ornavit aptavitque in Patrum habitatione. Nec non, dum ad sepulturam pro patribus effoditur tellus, invento subtus ecclesiam antiquo coemeterio incognito infra ruderibus ecclesiae, in quo erant multa sepulchra, et in uno quoque quatuor vel quinque cadavera superiora inferioribus, in terra interjecta jacebant. Ibi inventis fabrefactis sepulchralibus arculis antiquis, fundatis ubi neccesitas postulabat, novis pilastris arcuata, ampliora novaque testudine: concesso ad libitum ex propriis aedibus per tres fenestras lumine mediam aulam pro Oratorio fratrum saecularium ad quotidianam orationem disciplinae et reliqua Oratorii aptavit; laterales aulas in usum Coemeterii reliquit."

of May, on which day in the evening she lost her voice, her senses failed her, and her body became cold and livid, and the medical man who was present, feeling her pulse, said she was just expiring. The Superior of our Congregation, who was present, made the usual recommendation of her soul, all the rest kneeling around her bed and praying for her. While this was going on, a servant who was holding a candle to the priest, suddenly cried out, "My mistress is moving!" but the medical man thought she was only drawing her last breath; presently, however, she moved again, opened her eyes, stretched out her arms and hands, which till then had been quite contracted, and then without any assistance sat up in bed and said these express words, "I am well, I am cured; my beautiful St. Philip has cured me, that beautiful old man has quite cured me; I have no longer any pain, I am well, praised be God and my beautiful St. Philip." She repeated this several times and with such a joyful countenance that it was evident that the omnipotent hand of God was there. A lady who was present asked her if St. Philip was really beautiful, and she replied, "Oh, so beautiful!" The Superior now asked her in what way St. Philip had cured her, to which she replied, "He simply let me see his beautiful face, and the sight of it instantly cured me." Every one now cried, "A miracle! a miracle!" and the husband hearing it came in, and seeing his wife thus restored to him, he knelt down and returned thanks to God and to the Saint. The Superior, astonished at the suddenness of the change, in order to make the matter more certain, gave her the crucifix to hold in one hand, and a candlestick in the other. She held them

both tightly in her hands, and said, "See, I am cured; do not fear, there is no doubt about it." Her sister-in-law also, in order more fully to satisfy herself, gave her a cupful of water, which she took and held it steadily in her hand, without spilling a drop, and afterwards drank it without any difficulty, although before she was quite unable to swallow anything. She then recited the *Te Deum Laudamus* alternately with her husband and the others who were present. One of the servants, named Pietro Oliva, seeing his mistress thus miraculously cured, ran off as fast as he could to the church of the Oratory, although it was quite dark, to tell the fathers what had happened, crying out as he went, "O my miraculous St. Philip! O my glorious St. Philip!" Directly after he had given an account of the miracle to the fathers, he insisted on going into the belfry, where, laying hold of the ropes, he went on ringing the bells for more than an hour. The news having been spread abroad, many persons came, although it was night, to see with their own eyes so extraordinary a miracle; among the rest came two canons with a musician, whom the lady requested to sing some hymns in praise of the Saint. She wished to go that very evening to the church, and to pass the night before the altar of the Saint, and nothing could dissuade her till her confessor gave her an obedience to the contrary. She got up, however, and walked about the house, and her usual colour returned, and she looked stronger and in better health than ever, so that taking her infant daughter from the arms of her nurse, she walked up and down with her saying, "I am cured! I am cured!" The following morning, that is, on the 26th of May, which happened to be the

feast of the Saint, she went on foot to the church of the fathers, where she assisted at the Missa Cantata, kneeling the whole time with her hands joined, a thing which she had never been able to do before when in health, even at low mass, and this in the sight of a crowd of people, who came to be witnesses of this marvellous cure. Her husband, out of joy, gave orders for the cannon of the city to fire at the moment of the elevation. After the mass the lady returned home again on foot, and from that time forward she enjoyed continued health, to the astonishment and wonder of all the inhabitants of Amalfi. The Saint also granted her an additional favour, which he did not grant to all, namely, that on smelling his relics she perceived a most sweet fragrance proceeding from them. This was so well known throughout the city that a Capuchin who was once preaching in praise of the Saint, among other things mentioned this miracle as one that he had witnessed, and as a thing well known to all. Moreover, whenever this lady was inclined to be melancholy, by simply smelling the relic of the Saint she drove away all her sadness.

Bartolommeo Grisconi, a physician, who had assisted with other medical men at a consultation on the case of Donna Popa, published this miracle wherever he went, and being sent for on one occasion to attend a boy in the country of Atrano, who was seized with a malignant affection of the throat, which at that time was very common, and in most cases terminated fatally, he advised the boy's mother to take her son to the church of the fathers of the Oratory in Amalfi, and to cause him to be touched with the relics of St. Philip, who, he doubted not, would restore him to health.

The mother, who was a devout woman, obeyed, and with great faith she anointed her son's throat with a little oil from the lamp that burnt before the altar of the Saint, and she immediately received the grace she desired.

In the month of March, 1638, a sailor of Messina, named Andrea, was going on a voyage from Naples to Messina, when at about the fifth hour of the night a violent tempest came on, and while he was attempting to lower the sail he fell into the sea, and as the felucca was moving rapidly through the water at the time from the violence of the storm, it was quite impossible for him to overtake her by swimming. Among the passengers on board were three fathers of the Pious Schools, who exhorted all the others to join them, and began to pray with great fervour, invoking especially the aid of St. Joseph Calasanctius and St. Philip. The squall immediately ceased, and the sea became calm, so that their fears were appeased, though they were still very much grieved at the loss of the sailor. On a sudden they all heard a voice saying, "Do not fear, he shall be saved;" and behold on the side where they had heard the voice they saw the sailor coming, walking on the water up to the felucca surrounded by a great light, and supported under each arm by St. Joseph and St. Philip. When he had come on board the vessel it was found that he had not even wetted his shirt. The account which he gave was, that after he had fallen overboard, just as he was sinking from the violence of the storm, he heard a voice saying, "Do not fear," and immediately he found himself supported between two old men, who brought him safely to the vessel. In the course of the same voyage they afterwards experienced the protection of

these Saints on two other occasions; for having encountered fresh squalls when sailing over a very dangerous part of the sea, and having also been near falling into the hands of some pirates, they were both times delivered through the intercession of these Saints.

In the year 1644, Sister Maria Eletta Radi, of Cortona, a professed nun of the Reformed Order of S. Francis, in the convent of S. Cosimato at Rome, and about twenty-seven years of age, had been confined to her bed for about six years by a troublesome obstruction, accompanied with intense pain in her side; she had also an excessively large tumour on her stomach, which had grown to such a monstrous size that it served her for a pillow, on which she rested her breviary or whatever book she might be reading as she lay in bed. Every time she moved she suffered intolerable pain, though she seldom stirred at all, for she believed that she had dislocated the joint of her thigh, which had brought on a confirmed and incurable sciatica; she seemed, indeed, like a corpse, deprived of the power of motion, but full of pain. This nun had a very great devotion to St. Philip amongst other Saints, and she recited daily the little corona which he had invented—"Virgin Mary, Mother of God, pray to Jesus for me," &c., at the end of which she prayed to be allowed at least to walk with crutches, and she also made the commemoration of St. Philip in the breviary every day. On the evening of the 4th of January the pains in her stomach and side grew much worse, and she could not go to sleep till about the tenth hour of the night. Shortly after she had fallen asleep she seemed to see her mother, who had been dead five years, who, smiling

on her, said, "Recommend yourself to St. Philip, and you will obtain your cure," after which she disappeared. As she was about to recommend herself therefore to the Saint, she saw him at the foot of the bed in the dress of a priest, raised about two palms from the earth, and she exclaimed with great reverence and humility, "O my Blessed St. Philip, by the merits of the passion of our Lord, and by the love which thou didst always bear and still bearest to our Blessed Lady, obtain for me, I beseech thee, this grace—that I may be able to walk a little." The Saint hereupon stretched out his hand towards her, and at the same moment she felt her left side draw up so sharply, that she cried out with a loud voice, "Ah, my Blessed St. Philip, help me!" At this moment she awoke and found herself perfectly well, and rising up to kneel on her bed she saw the Saint disappear, but at the same time, wonderful to relate, she found herself transported before a little altar at some distance from her bed, covered only with a nightgown, barefooted, and kneeling before it with her hands clasped, and calling on the name of Jesus. A nun who was in the next cell ran in on hearing her voice, and having heard and seen the miracle that had taken place she went and called the others, who came in and found Sister Maria Eletti standing upright on her feet perfectly strong and well; the tumour had disappeared, and all the pain was gone, and she was even cured of a deafness in one ear, from which she had suffered for the last twelve months. She herself went and called all the rest of the nuns, and then they all went together to choir, where they sang the *Te Deum Laudamus*, and by way of rejoicing they rang the bells as though for a festival; after the *Te*

Deum she remained in the choir in prayer for about an hour. This miracle was shown to two nuns of the same convent in a dream, at the very moment when it took place, so that it was thereby rendered more striking, and the faithful were more encouraged to cherish devotion towards the Saint, by whose intercession they may hope to obtain similar and even greater favours.

In the month of April, 1672, Caterina Francesca Martina Barbareschi, a girl about nineteen years of age, in one of the asylums for poor women in Rome, was ill of a continuous fever, with obstruction of the bowels, intense pain in the head, and great difficulty in breathing, so that she could not lie down in her bed, and she began to show symptoms of dropsy; two of the ribs on her left side were thrust about an inch out of their place; she also suffered from hysterical affections, and she was unable to get out of her bed without the aid of her attendants. Several eminent medical men were consulted upon her case, and various remedies were tried, but at length her illness was declared to be incurable; and having received the Holy Viaticum she was left in the hands of her confessor, and every one expected that she would shortly die. It happened just at this time that another girl in the same house bought a picture of the Saint, and by order of the superioress she carried it to the one who was sick, who had always a great devotion to the Saint, and had already several times recommended herself to him. She received the picture very joyfully, and applied it to those parts of her body where she felt the greatest pain. She instantly began to amend, and jumping out of her bed she ran up and down the dormitory crying out that she was cured; and so indeed

she was; her two ribs returned to their place, and all her other ailments departed. She declared that the holy father had cured her, repeating again and again, "O my Blessed St. Philip," and all the others running together cried out, "A miracle! a miracle!" The medical men, the confessor, and the governor of the place afterwards gave their evidence of this miracle under their own hands. Giulio Lucenti, a Roman, who became a Cistercian monk and afterwards abbot, was once when a boy playing at the top of a staircase with a knife, which he put in his mouth, and at that moment he slipped and fell downstairs, cutting his face a good deal and lacerating the uvula, and when he was picked up he was apparently dead. The neighbours came running in on hearing the screams of his mother, and the medical men having been sent for they declared that there was no hope, so that every one expected his immediate death. On a sudden the child began to revive, and eventually he recovered, contrary to every one's expectation, though he took no other food than the blood which flowed from the wounds. He afterwards said that just after he fell St. Philip appeared to him in the dress of a priest, with a berretta on his head, and then having caressed and comforted him he cured him. In consequence of this the father and mother came barefooted to the Chiesa Nuova one evening, and hung a votive offering at the altar of the Saint.

In the same year, 1656, the plague having broken out in Italy, and especially in the kingdom of Naples, where it carried off great numbers, the fathers of the Society of Jesus sent their novices to the city of Massa, as that place had hitherto escaped the infec-

tion. But it was not long before it began to show itself there also, and some of the youths died of it. A lay-brother, named Girolamo Tavolaro, was appointed infirmarian, who had a great devotion to the Saint, and had lately read his Life. He too caught the pestilence, and having received the last Sacraments, he lay unable to take any food, and at length having lost the use of his senses every one expected that his death would shortly follow. When he was in this extremity, the holy father appeared visibly to him and told him not to fear, for that he should not die of that sickness, and that none of the novices should be attacked by the plague for the future. Girolamo immediately began to amend, and in a short time was quite well again; and the whole of the novitiate from that time forward escaped the infection. In 1669 the marchese Tassoni, ambassador at Rome from the city of Ferrara, was reduced to the last extremity by a severe illness, and had already entered into his agony, so that they had prepared the water to wash the body after death. But he suddenly recovered the use of his senses, and said that the holy father had appeared to him, and putting his hand on his breast had said to him, "My son, do not fear." With these words he delivered him from a very great temptation that he was under, concerning the immortality of the soul, and to which he was on the point of consenting. Two days afterwards, full of gratitude to St. Philip, to the great edification of all, he yielded up his soul to God in the most perfect peace, and in complete resignation to the Divine Will.

A girl who was being educated in a girls' school in one of the principal cities of Italy, was attacked by

such a violent malady that she was given over by the physicians, and was at the very point of death. It happened that at this moment a man came to the door with some portraits of the Saints to sell, and some of the children having bought a portrait of St. Philip, they took it to the sick girl and laid it upon her, and at the same instant she was restored to health. Some years afterwards this girl resolved to become a nun and to enter the Dominican convent of S. Catherine, at a place about thirty-five miles from the city. As she was on her way thither, accompanied by several persons, an old priest of venerable aspect and of courteous manners joined their company: the girl knew him to be the holy father, but the others did not recognize him. In the middle of their journey they were overtaken by a sudden storm of thunder and lightning accompanied with very heavy rain; she thereupon begged him to bless the weather, which he did, and the sky immediately became clear, to the great astonishment of his companions. In the evening, as they were at some distance from the convent, they stopped at an inn, and although they pressed the priest to come in and sup with them, they could not by any means prevail upon him. They, therefore, asked the host to show them into the best room, and he replied that he would attend upon them as soon as that old priest they spoke of arrived, for he had not yet seen him. Next morning the Saint came and urged them to proceed at once on their journey, and he again accompanied them. When they had arrived at the place where the convent is situated, on going to the place where they were to be lodged, they again entreated him to remain that day with them, but he

refused, saying that he had a better lodging. The girl was greatly amused at their invitations, and the people of the house were greatly astonished, for they did not know who it was that was being so much pressed to stop, because the Saint was not visible to them; but he giving the girl his benediction, was no more seen. She entered the convent, where she took the name of St. Philip Neri. After some time she was assailed by a mortal sickness, and the medical men advised that the Viaticum should be given her. But as she could not communicate because of the continual vomiting she suffered, she recommended herself to St. Philip, in order that he might obtain for her the grace to be able to communicate; and then first having tried to swallow an unconsecrated particle which she succeeded in doing, she was immediately communicated. Meantime she kept growing worse and worse, and every moment was expected to be her last, when she called for a phial which she had by her containing some oil from a lamp which burnt before the tomb of the Saint in Rome; and taking some of it on two of her fingers, she anointed herself with it; and immediately she cried out that she was cured, and at that very moment she perfectly recovered her health, just as though she had never been ill.

Agnese Silla, a Roman girl in the school of the Poor Mendicants, was seized in the year 1698 with such a violent contraction of the nerves of the neck, that her head was bent down on her left shoulder, and her mouth touched her breast; she suffered great pain and was unable to move her head, and the medical men despaired of curing her. While she was in this

state, she conceived a most lively belief on the Vigil of the Saint, that she should obtain through his intercession either her health or at least her death. The next day, therefore, she did nothing but recommend herself to the Saint, with all possible earnestness. In the evening as she was praying in a chapel belonging to the house, where there was a small wax statue of St. Philip, Caterina Alessandri, another girl in the same school, took two leaves of the roses that stood upon the altar, and placed them in the lamp which burns in the chapel, and then anointed the head of Agnese with them, which immediately began to rise a little. A priest who presided over the school was then called in, who placed the little statue upon the girl's head, and she instantly raised her head completely, and was quite freed from all the pain and contraction of the nerves, to the great joy and astonishment of all present.

CHAPTER XVI

OF THE PERSONS THAT HAVE BEEN PROTECTED BY ST. PHILIP IN EARTHQUAKES, AND OTHER MIRACLES AND GRACES WORKED BY HIM IN THE EIGHTEENTH CENTURY

The Divine goodness, which has ever continued to glorify His faithful servant St. Philip, has been pleased to work miracles in favour of those devoted to him in these latter days, when earthquakes have become so common in many parts of Europe. First of all, in the year 1688, when the city of Benevento suffered so dreadfully, among those who experienced the protection of the Saint was Cardinal Fra. Vincenzo Maria Orsini, the archbishop of that place, and full of the most tender devotion to St. Philip. I will relate how this happened in the very same words which the Cardinal used in his sworn attestation, and which he printed in the Appendix to his third Diocesan Synod. His words are as follows: "In honour of Almighty God, of our Lady the Blessed Virgin Mary, and of the glorious St. Philip Neri, I, Fra. Vincenzo Maria Orsini, of the Order of Preachers, a miserable sinner, by divine mercy Cardinal Priest of S. Sisto of the Holy Roman Church, and unworthy Archbishop of the Holy Church of Benevento, hereby testify on oath, *circumpositis sacris Evangeliis*, that when the earthquake happened in my city of Benevento, by reason of my sins, on Saturday the 5th of June, 1688, the Vigil of

Pentecost, and about an hour and a half before the Ave Maria; I was in my room at the upper part of my Episcopal Palace conversing with a gentleman of my diocese, and waiting for the bell which was to call us to the church for Vespers. My room was suddenly thrown down by the earthquake, and the floor on which I was standing was precipitated into the room below, and great part of that floor likewise gave way, so that I fell with that gentleman upon the vault of the granary, and we were both covered with the stones that fell on the top of us from the surrounding buildings; but our fates were very different, for he was killed, and I was preserved, some canes forming a roof above my head and giving me room to breathe. In the room from which I fell there was a walnut cabinet full of writings, in which I also kept wrapped in paper a number of plates, representing some of the most celebrated passages in the life of my glorious protector, St. Philip Neri, and which I intended to place in the villa I had built at Pace Vecchia, beyond the walls of my city. This cabinet fell on the weak roof of canes that defended my head, and burst open, although it was locked, and the plates of the life of the Saint came out and were scattered all around me. Under my head I afterwards found that one which represents the Saint at prayer, and seeing the Blessed Virgin supporting with her most holy hand the beam of the old church of the Vallicella, which had started from its place. A very heavy architrave of marble fell on the top of the cabinet, but notwithstanding this, during the whole time that I was buried beneath the ruins, I suffered no inconvenience from the weight or from the pressure; but I was able to repeat some prayers aloud, and I

preserved my presence of mind, recommending myself constantly to God and to the Saint, and preserving a firm confidence that I should be delivered. My servants tell me that I was under the ruins for an hour and a half, but it seemed to me as if I were there but a quarter of an hour. At length Father Buonaccorsi of my order came seeking for me amid the heap of stones, and I heard his voice, and he heard mine, though he could not distinguish my words. He and Canon Paolo Farella began to disinter me, and two others coming to help them, they at length drew me out from under the stones, and through their care and diligence in throwing down the stones that were heaped above me, neither they nor I received any injury. When I was liberated, the canon found under my head the engraving of my holy protector, which I have mentioned; and another person, as soon as he saw me, took up by chance one of the prints that was lying near me, to kiss; I found that it was the one representing the Saint raising Paolo de' Massimi to life: and thus I was extricated from the ruins, and taken to a house outside the city. I had several contusions on my head and on my right foot and hand, but I never felt any pain from them; and that very evening I took the most Holy Sacrament in my hand, preached to the people, and afterwards gave the Viaticum to a sick man.

"The only injury I received was occasioned by the quantity of dust, which made my eyes rather weak, though without giving me any pain. But my Saint was not satisfied with saving my life, but he also preserved the whole of my household; and although nearly the whole of my palace was thrown down by the earthquake, all the officers, ministers, bailiffs, and

attendants of my court, and all my servants except a lacquey, who was absent from the palace at the time; and of all those who were in the palace at the time, none were killed except a few strangers who had come there on business. The Saint also preserved all the priests of the Congregation of the Mission whom I had introduced into the city, and also all my Seminarists, though the building was completely ruined; so that, thanks to my Saint, I may say *quos dedisti mihi* (for to him I ascribe my having been made archbishop); *quos dedisti mihi, non perdidi ex eis quemquam.* And thus the Saint renewed in my unworthy person what happened at Antioch in the year 587, in the terrible earthquake which occasioned the death of seventy thousand persons; for then too the bishop, Gregory, and all his attendants were preserved, though his house like mine, was levelled with the ground. Besides this, while nearly all the public buildings of the city were thrown down, my Saint preserved the chancery, the archiepiscopal archives, the apartments of my vicar, where there was a great quantity of papers, and also the library of my metropolitan chapter, where all the most important documents connected with my church were kept; in a word, the Saint preserved all the papers and documents that in any way appertained to the affairs of my church. To my greater confusion the Saint afterwards continued his mercies towards me; for having gone on Friday, the 18th of this present month of June, to visit his chapel, in the church of the Fathers of the Oratory at Naples,[1] when I came out again the scabs fell off the wounds on my head, and

[1] The Oratory was founded in Naples 1586, by Tarugi and Alessandro Borla, who had lived there since 1576; *see* CARD. CAPECELATRO, ii. 134 *et seqq.* (English Translation).

all the swelling disappeared; and though on the same day there was still some matter in the wound in my eyebrow, it is now rapidly healing up through the blessing of the Saint, and I confidently hope that my Saint, *qui coepit, perficiet;* for although three eminent medical men, who have examined my eyes since my accident, were of the opinion that they had been so injured by the lime-dust, that besides the constant running of water a little film had already formed over them, by which I should always be greatly inconvenienced, as appears from the accompanying attestation; still I had such confidence in the Saint that I refused to make use of any natural remedy, and I have to attribute my rapidly progressing cure solely to my having touched my eyes with his relics. And although when I first entered the Saint's chapel, on the evening of the 18th of this month, I was not able to bear the light of even a small candle, I came out holding a torch with four wicks lighted in my hand without feeling any inconvenience from it. Wherefore, in perpetual memory of this great benefit which my Saint has bestowed upon me, and to his greater glory who has worked such wonderful miracles and prodigies in the behalf of a wretched sinner like myself, and in order that the devotion of the people towards such a kind beneficent protector may every day increase, I have determined to register the above history, and to authenticate it under my hand and seal, so that no doubt may remain as to its truth. Written at Naples, in my convent of S. Caterina a Formello, on Tuesday the 22nd of June, 1688.

"Fra. Vincenzo Maria Cardinal Orsini,
"Archbishop of Benevento."

This cardinal did not fail to show his gratitude to the Saint in many other ways, and besides frequently visiting his tomb, he gave a thousand scudi to be expended in covering the chest containing the Saint's body with silver ornaments. In the year 1724, after he had been raised to the chair of S. Peter, as Benedict XIII., when he was celebrating the Octave of the Feast of St. Philip in conclave with the other cardinals, on the 29th May, he declared to them what a great devotion he bore to the holy father; and on the 17th May in the following year he himself consecrated the altar of the inner chapel of the Saint, on which occasion his Holiness granted a plenary indulgence and a perpetual indulgence of fifty years, and as many of forty days on the anniversary to all who should visit the chapel with due dispositions. On the 1st of June, 1726, he ordered that the 26th of May, being the anniversary of St. Philip's death, should be observed as a day of obligation in Rome and its district, and on the 5th of June by a special Bull he declared both the altars of the Saint privileged daily, for ever, that is, the one inside and the one outside the chapel where the Saint's body is preserved; he also granted to all the faithful *in perpetuo*, who being truly penitent and having confessed, or having a real intention of going to confession, should with due devotion visit the said chapel, and there pray to the Divine Majesty according as their devotion moved them, all the indulgences and remission of sins which those of the faithful acquire who visit the Holy Sepulchre of our Lord, Mount Sinai, and all the other sanctuaries of Palestine, with the power each time to apply the said indulgences by way of suffrage to the souls in purgatory. Finally, out

of his great desire to celebrate the festival of St. Philip with all possible solemnity, not content with the Chapel of Cardinals, which first began in the Chiesa Nuova in the year 1654, under Pope Innocent X., he determined to assist in person in the year 1728, and thus commenced the Papal Chapel, which has since been continued by his successors in the pontificate.

On the 14th of January, 1703, there was a severe earthquake at Norcia, which threw down nearly all the houses in the place, and killed a great many persons. The subjects of the Congregation of the Oratory,[1] which had recently been erected there, were miraculously preserved by St. Philip. They were eight in number, seven priests and one lay-brother; and as they have published an account of the different marvellous events which took place, the story shall be here related. On Sunday the 14th of January, at about two hours of the night, there was such a dreadful earthquake in Norcia, that there was not a single house in the place that escaped destruction. The house of the Congregation was thrown down except one room, in which there was a fire, and where by the disposition of Divine Providence, Father Gaetano Gibellini the superior, Father Niccolò Quarantotti, Father Filippo Fusconi, Father Francesco Palura, Father Matteo Cianconi, Father Felice Castellani, and Giovanni Antonio Vici, a lay-brother, were all assembled warming themselves at the fire. The superior had just come in quite wet through from attending a sick man, and he therefore stopped in this room instead of proceeding at once, as he was accustomed to do, to his room, where he would most

[1] Founded in 1693; *see* CARD. CAPECELATRO, *op. cit.*, ii. 534 (English Translation).

likely have been killed, as it fell in. The others, too, were usually in their own rooms at this time; and Father Filippo Fusconi, feeling himself rather indisposed, had just asked leave of the superior to retire to his room and lie down, but he recommended him to sit up a little longer, to which he agreed. After a little time Father Gibellini got up to go to his room, and at this moment there came the shock of the earthquake, whereupon he wished to run into the next room, thinking it would be safer than the one he was in, but though he tried several times to open the door he could not do so, but at length he got it half-open and was just going out, when he saw not only the ceiling, but also the roof and the walls of the next room fall in; he immediately drew back under the doorway, which had been already weakened by a previous shock on St. Luke's day, in October the year before, and this would have fallen on him, but the beam was supported by the half-opened door. At the same time the other fathers ran under the arch of another door in the same room and loudly called on St. Philip Neri to help them; in another instant the ceiling of the room and all the beams fell in; and whereas the archway was not large enough to hold all the fathers, some planks remained suspended over their heads, serving them as a roof, all the rest of the ceiling having, as has been said, fallen to the ground. As soon as the first shock was over, the fathers tried to issue forth from the house, but on trying to open the door, they found their retreat cut off, for all the other rooms having fallen in, the ruins prevented them from opening the door. They, therefore, thought of trying to get out at the window, and began to tie their girdles

together in order to make a rope by which to let themselves down, but they saw on reflection that it would not be strong enough to bear their weight. While they were in this perplexity another shock was felt, and seeing no means of escape they again invoked the aid of the glorious St. Philip, confidently believing that as he had delivered them from the greater danger, so he would now provide them with some means of escaping from the room in which they were confined. At length F. Filippo Fusconi encouraged the others, saying, "Do not fear, my brethren, St. Philip will save us;" and he told them that the only thing to be done was to break a hole through the door, and that once done he doubted not but that they would be able to creep through. They, therefore, picked up a piece of wood and battered a hole through the door with it, but it was a work of some danger, as the architrave was rotten and threatened to fall. At length they succeeded in making a hole, and Fusconi went out first, though he was obliged to take off his zimarra in order to do so, because the aperture was not large enough. When he got through he enlarged it, and then the rest came out one by one, in their berrettas and shoes, though some came out barefoot. The high wind having blown the light out, they lit a candle, and in order to keep off the wind, they made a kind of lantern with paper. The last one that came out was F. Matteo Cianconi, and inasmuch as the light was again blown out, he would have been left in darkness without knowing where to set his foot, had not the Saint by a fresh miracle caused the paper lantern to catch fire, and this gave light enough for them all to get out of the room, after which they found them-

selves standing under the open sky, for all the house was thrown down. After clambering over the ruins as well as they could in the dark, they proceeded unhurt to the great Piazza, and there they were occupied during the whole night in going about in their shoes and with only a berretta on their heads, hearing the confession of those who had escaped from the ruins of their houses, the rain pouring down impetuously the whole time. Father Benedetto Antonio Stefanelli, one of the priests of the Congregation, had been sent for in haste just before the earthquake to go and hear the confession of a sick man; had it not been for this he would have been in his own room at the time of the first shock, and would thus have lost his life, for the room was entirely thrown down; in the same way he would have been killed if he had not made haste in going to the sick man's house, for all the houses in the street through which he passed were thrown down, and the ruins quite blocked up the road. The father had scarcely set foot in the sick-room, in which all the relations and the medical man were collected, when the shock of the earthquake was felt, at which they cried out, and making acts of contrition, called on him to give them absolution, which he did *in unica forma*. The shock was now repeated a second time, and the father not being able otherwise to keep his feet, supported himself by embracing the wall at the doorway, when he suddenly felt the floor giving way beneath his feet. Upon this he cried out, "Ah, St. Philip, help us!" and the others did the same. He had scarcely done so when he found he was able to keep his footing and not a stone nor even a piece of plaster fell either in the room of the sick man or in the one adjoining.

As soon as the shock was over, he approached the sick man's bed, gave him Sacramental absolution, and then exhorted every one to leave the house, first taking care to put the sick man in a place of safety; he was, therefore, quickly taken down into a vaulted room on the ground floor, and the father going first descended the stairs with a lantern in his hand, and on coming to the door of the house he found it blocked up with a mass of stones, occasioned by the ruin of the house opposite. Nevertheless, they walked over the ruins, and had scarcely got out into the street, when the light went out, so that he had to walk on in the dark amidst great clouds of dust, but he did not meet with any accident, and at last arrived on a neighbouring piazza, where he and the others had scarcely arrived when the interior of the house also fell down. It was very providential that the father came into that piazza, for he also was occupied during the whole night in hearing the confessions of the poor people who had escaped from the ruins. Next morning he went to the great piazza and there met with the other fathers, and they all embraced one another, and resolved to live and die children of St. Philip, to whose intercession they attributed their escape; but since the Congregation was beginning, and consequently, without sufficient means, and now found itself deprived of house and church, they determined to seek admittance into some other Congregation of the Oratory, desiring not only to be St. Philip's children, but also not to be separated from each other. The Saint, however, who wished them to remain at Norcia, found a way by which they might continue to live together without deserting that place; for seven members of the noble family of Senechetti

having perished, together with a man and maid-servant, Captain Francesco Senechetti remained heir to all their possessions. The captain was buried amid the ruins, and remained beneath them the whole of that Sunday night and part of the following day, being taken out at about an hour before the Ave Maria. When he was taken out he immediately sent for Father Stefanelli, his confessor, but the father was so worn out from having been hearing confessions all night long, that he sent him word that if he could conveniently find another priest, he had better make his confession to him, but nevertheless if he could not do this he was to send him word, and he would then willingly go to him. He therefore made his confession to a priest of the Pious Schools. By the hands of this priest he drew up his will, in which he made the Congregation of the Oratory at Norcia heir to all his possessions. It was all very wonderful, that although the roof of the church fell in, the tabernacle was found intact under the ruins; and on Tuesday morning Father Castellani went early to the church and found the pyx entire, and having consumed the most Holy Sacrament he brought the pyx with him. It was also observed, that though the roof and parts of the walls of the church were thrown down, still the altar of St. Philip and his picture remained uninjured. Moreover, in a little cupboard in the sacristy the fathers had a small portion of the præcordia of St. Philip, inclosed in a gilt wooden bust, and though all the other buildings of the Oratory were thrown down, the sacristy was preserved untouched, although it joined on to the other buildings.

On the evening of the same 14th of January, 1703, Giannantonio Marinoni of Aquila was at the house

of his godfather, at a place called Amatrice, and whilst he was standing by the fire conversing with him, and with Lorenzo Sassoli of Prato in Tuscany, the governor of the place, the first shock of the earthquake was felt. The other two took to flight, but he remained as before, close to the fire, and feeling the shocks continue, he knelt down on the hearth and placing his hands upon his head, he invoked the assistance of the Saint; at the same moment a great stone fell on his head, and knocked off his cap, without doing him any injury except slightly grazing one of his fingers; and directly afterwards the whole of the chimney fell in upon him, but he again implored St. Philip to protect him, and remained unhurt, and then, he knew not how, he got on his feet and ran to the head of the stairs, and descended as quickly as he could; he had but just reached the door, when the stairs fell down, as did also the floor of the room in which he had been standing, and the roof of the house. Filled with gratitude at his miraculous preservation, he published wherever he went the wonderful mercies he had received through the Saint, and when he returned to Aquila he hung up a silver votive offering at the altar of the Saint, in the church of the fathers of the Oratory at that place.[1] When the medical men advised him to be bled, to prevent any ill consequences ensuing from the fright he had been in, he would by no means hear of it, but said that the Saint who had preserved him in the first instance would doubtless not desert him now; and he was not deceived, for he was not affected by the slightest indisposition. In the year 1730, on the morning of the

[1] Founded in 1607 by Baldassare Nardi; *see* MARCIANO, *op. cit.*, iii. 268 *et seqq.*

12th of May, there was a second earthquake in Norcia, no less terrible than that of 1703; and this time also the fathers of the Oratory experienced the evident protection of St. Philip, for although the roof of the church fell in, yet not one of them perished, although the roofs fell in upon them, and one of the fathers fell from the top of the house into the midst of the ruins, so that they returned thanks to God and to St. Philip, to whose intercession they acknowledged that they owed their preservation.

In the house of the fathers of the Clerks Regular of the Mother of God of the Pious Schools, at Florence, beyond the Porta di S. Gallo, and which is called by the name of Santa Maria del Suffragio al Pellegrino, there is a chapel dedicated to St. Philip, who is the protector of that house. On the evening of the 4th of July, 1730, a principal beam of the roof over this chapel fell and broke down the whole of the ceiling. That very day eight workmen loaded with heavy burdens had walked backwards and forwards on that same beam, which was observed then to be rotten, and it was a miracle that it did not break down under their weight. Only an hour before all the religious were assembled in the chapel to recite, according to their custom, the Litany of the Saints, and at the moment the roof fell a novice, named Filippo di San Filippo Neri, was coming out of his room, which opened into the chapel, when he heard the noise and just drew back in time. The religious, and especially this novice, considered that they owed it to their holy protector that this accident had happened without any one being injured; and what tended the more to confirm them in this opinion was the fact, that immediately after the

roof fell, a bell, which was used to call the novices to their devotions, was heard to ring four distinct times though no one touched it, as if by this sign the Saint wished to call them to render thanks to God for the miraculous preservation which he had obtained for them. At Fragneto di Monteforte, in the diocese of Benevento, a terrible shock of an earthquake was felt on the morning of the 29th of November, 1732, which laid in ruins the cities of Ariano and Avellino and other neighbouring places. Niccolò Orlando and Angelica Pellegrino, his wife, were in bed at the time, and being awakened by the shock they invoked the aid of St. Philip, their special patron, whose portrait they had hanging on the wall of their room, and they had a relic of him, namely, a piece of one of his shirts, in a little box in the room. In another instant the house fell down, and they found themselves and their bed thrown into the middle of the street and covered with ruins. After about an hour Niccolò managed to extricate himself, and he found that he had escaped unhurt, and on looking for his wife he found her under the ruins also quite unhurt, except a slight graze. On looking up to where their house had been, they saw that nothing was standing but the wall on which was the picture of St. Philip, and close to it was the little box in which they kept the relic of him. At the time of this earthquake, Domenico Antonio Tucci, a gentleman of Gaeta, and then governor of Guardia Lombarda, in the province of Principato, being also in bed and perceiving the shock, immediately invoked St. Philip, a relic of whom he wore round his neck. His palace was thrown down, and half the roof of his room fell in, covering him with stones and rubbish, except his head,

so that he saw his bed surrounded with great heaps of ruins. He continued to recommend himself to St. Philip, to the Blessed Virgin, and to St. Vincent, whose pictures he had hanging over his bed; and about an hour and a half afterwards he was got out by a person who was passing by and heard his voice. He found that the only injury he had received was a slight bruise on the head, and he constantly returned thanks to the Blessed Virgin, St. Philip, and St. Vincent, to whom he owed his preservation.

Giuseppe Chiarelli Pannini, canon of S. Biagio at Cento, was attacked in the beginning of July, 1738, by dreadful fits of convulsions, which went on for more than two months, and as he could not get any relief from medicine, his life was despaired of by the physicians. One day, while he was in this state, Father Pier Paolo Vicini, the Superior of the Congregation of the Oratory [1] in that city, who was confessor to Pannini, thought that he would give him a small portion of the præcordia of St. Philip, some of which he had by him, to drink mixed with a little water, exhorting him to recommend himself earnestly to the Saint, to whom he had already a great devotion, and to beg him to come to his assistance. Giuseppe did so, and felt himself instantly greatly invigorated, and falling asleep he grew so much better that when the physician came, about two hours afterwards, he found him completely changed. They therefore discontinued his medicine, and in a few days he recovered his former health, to the joy and astonishment of all; and by way of thanksgiving he went and said mass at the altar of the Saint, and afterwards

[1] Founded in 1685; *see* CARD. CAPECELATRO, *op. cit.*, ii. 534 (English Translation).

entered the Congregation. In 1742, Giulio Bembo, a Venetian, had his left hand very much swollen, with very sharp pains in it; he was unable to move it, but carried it for a long time in a sling, and the surgeons feared that a tumour was forming there. Going one evening to the Oratory, according to his custom, he had the sign of the cross made with the relics of the Saint over the part affected, invoking him at the same time with great faith; he then returned home and found the pain had diminished, and he was able to move his fingers, and next morning the swelling had quite disappeared, and he was able to attend to his business, to the great amazement of all who knew him. A lay-brother of the Oratory at Brescia[1] was returning home one evening, when he was attacked on the road by an enemy of his, who levelled a gun at his breast and fired; the lay-brother thought himself killed, but getting up from the ground, on which he had fallen, he felt no pain and perceived that he was unhurt, and he found, to his great astonishment, the ball that had been fired at him in a fold of his shirt; whereupon he began to return thanks to God, that by the merits of St. Philip, his holy father, he had been preserved from that danger.

In the year 1763, a blind man named Giuseppe Anderlini, of Novara, was led by Andrea Rattini to the Chiesa Nuova on the Feast-day of the Saint,

[1] It originated in the Congregation "della Pace" which was founded in 1557 at Monte di Dio in the outskirts of Brescia, transferred inside the city in 1578, and on March 27, 1598, Cardinal Baronius obtained from Clement VIII. a brief declaring it to be "similar to that of Rome"; the constitutions and rule of the Oratory were finally taken by decree of November 7, 1617. In 1686 the old palace of the celebrated Colleoni was given to the Congregation; *see* MARCIANO, *op. cit.*, iii. 166–190.

and as they were coming they discoursed upon his great sanctity; when they arrived at the Palazzo Origo, his companion left him for a minute sitting on the edge of the well in the portico of the palace. He unthinkingly leant back and fell down the well, running a risk of being thoroughly wetted, if not drowned. A rope was let down to him, and having tied it round his body he was pulled out by it, and was found to be quite unhurt, so that having changed his clothes he was able to proceed again on his way as if no accident had happened, and he went to the altar of the Saint to return thanks to him for his preservation. In 1773, Baldassarre Sassolini, a brother of the Congregation in Rome, was preparing the collation for the others on the day of the visit to the seven churches, and was carrying in his hand an image of the Saint, which on that day is exposed in the sight of all the people, when he was suddenly struck by a very heavy stone which detached itself from a building and fell upon his head. Wonderful to relate, he was not injured by it; but it merely left a little mark where it hit him, and he continued the whole day to perform his different duties as if nothing had happened, acknowledging that he owed his life to the intercession of St. Philip. On the same day, when the medals were being distributed at the Porta S. Paolo, on occasion of the visit, a child about twelve years old fell down through the great crowd of people just as a cart loaded with wine was passing, and one wheel passed over his face. Every one expected that he was killed, but he jumped up again with no other hurt except that a little blood flowed from his face, which did not, however, hinder him

from going on with the others, thanking God and St. Philip as he went for the mercy he had received.

In the year 1788, Count Sebastiano Crivelli, a nobleman of Uri, and who was then a boarder in the noble College of S. Francis Xavier at Bologna, recovered his health miraculously on the Festival of the Saint through his intercession, as is related in an account published at the time, of which the following is an abstract: "On the 6th of May, the Count Sebastiano Crivelli slipped on the lowest step of a staircase, and received a severe blow on the stomach. The place first became red and then livid, difficulty of breathing came on, his chest seemed drawn together, his saliva became tinged with blood, and finally, pure blood flowed copiously from his mouth. Medical aid was instantly called in, and he was bled twice, which had the effect of diminishing the bad symptoms, or rather of preventing them from being so apparent till the 18th of the month, when they burst out again accompanied with violent convulsions and extreme difficulty in breathing, and as on the following day he seemed still worse, the medical men began to fear that he would be suffocated in one of these fits, and the Viaticum and Extreme Unction were therefore given him. In the afternoon his pious and zealous confessor, despairing of any natural remedy, gave him benediction with a relic of St. Philip, which he afterwards hung round his neck, telling him to put his confidence in the Saint. The good youth took the relic, and with such marks of faith and devotion, that we may readily believe that he thereby, as it were, constrained the Saint to assist him. Meantime the pain in his stomach became more intense; he had also

such a difficulty in breathing that he felt as if he was being strangled, and he was attacked with long and frequent convulsions, which were so violent that it required four or five men to hold him. During the intervals between the attacks he threw himself quite exhausted on the bed or on a chair as though he was dying. On the 22nd of the month, after an unusually severe attack, which caused him to utter loud screams and groans, he was left with no other sign of life than a light and irregular movement of the pulse, and he was therefore sacramentally absolved and received the Last Blessing, after which they made the commendation of his soul. Contrary to expectation, however, he slowly came to himself, and it moved every one to compassion to see how he writhed and twisted himself, owing to the intense pain he felt in his stomach, which he said made him feel as if his heart and bowels were being torn out. He consoled himself by his faith and confidence in St. Philip, and he showed how deeply this sentiment was impressed on him, even when in delirium, for he was scarcely ever out of delirium after the last attack. On the 25th of the month, which is the Vigil of the Saint, he began in his delirium to talk of his malady, but as that of a third person; for he said that the malady of Count Toblini (another boarder in the same college, and an intimate friend of his), was by nature incurable, but that the Feast of St. Philip was close at hand, and he was a great Saint who had worked many miracles, and could if he pleased work another now, and he hoped that he would; he at last ended by affirming positively that if he should be alive at eight o'clock on the following day, which was the Feast-day of the Saint,

he should not die of that complaint, but should suddenly recover his health. Several persons who heard him afterwards gave evidence of his having uttered these words, amongst others Venturoli the surgeon. On the following morning, being St. Philip's Day, he grew much worse, and he told his confessor that he felt in greater pain than ever, and he then asked if he might receive the Communion. His request was granted, and he received the Communion sitting on the floor, which position gave him least pain. His confessor reminded him that it was the Festival of St. Philip, on which all his devotion to him revived, and after a little, shutting his eyes, he began to breathe loudly as a person does who is asleep, though he had not done so from the time of his first attack. Those who were present were greatly astonished at this sound, but it did not last long, for opening his eyes again, he cried out with a smiling face, getting up at the same time from the floor, "O God! where am I? and what are you doing to me? I am quite well now; I have nothing the matter with me!" He went to the door of his room, where he met his confessor, who was coming again to give him benediction with the relic as he had promised, and he joyfully assured him that he was cured. He said that whilst he was asleep it seemed as though a finger was moving in three different places in his inside, and that it warmed up all the parts that had been wounded by his fall. He declared the same thing on several other occasions. This instantaneous cure happened at about ten o'clock, at the very time when mass was being offered for him at the altar of St. Philip. It was usual for the Saint when he cured people's diseases, in his

lifetime, to touch or press the part affected with his finger. From that moment the convulsions ceased, he no longer felt any pain in his stomach, and at length every mark of the injury he had received disappeared. It was very wonderful to see the change that took place in him, for although an instant before he was so wasted and reduced from the sufferings he had undergone during the last eight days, in which time he had never slept once, and had scarcely taken any food, yet now he was as strong and lively as he was before his accident. The fame of the perfect and unexpected cure soon spread through the city, and crowds of the nobility and others came to the college, to satisfy their devout curiosity and to congratulate the pious youth, who full of life and spirits received them all, related his cure, and conversed with them for several hours without feeling the least weariness; and from that day forward, without taking any further remedies, he always enjoyed perfect health. The physicians, Gentili and Bonzi, after diligently examining the matter, decided that the cure was supernatural, inasmuch as it was instantaneous and perfect; as may be seen in the account of the case drawn up by the former, and signed with the names of both."

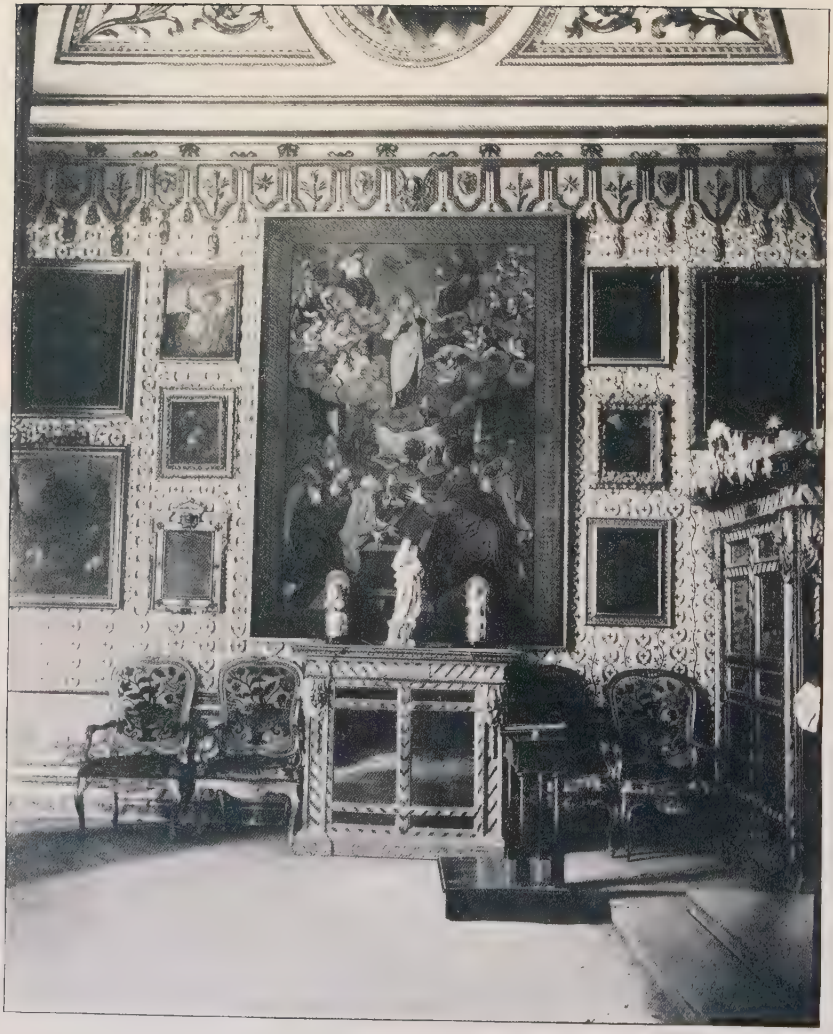
Gaspare Baldu, a priest of the Congregation in Venice,[1] for three years suffered from great weakness and pains in the stomach, and about the middle of September he was attacked with an obstinate diarrhœa, which passed off into a nervous bilious colic. On the

[1] Known as La Fava. Founded by Ermanno Stroissi with Agostino Nani and Giovan Battista Bedetti; *see* decree of the Patriarch Morosini, March 1, 1663, MARCIANO, *op. cit.*, v. 364.

last week of November he was obliged to keep his bed, and he was so exhausted that he was unable to raise himself up without assistance, and could not sit up longer than a few moments at a time, so that every one thought that he must die shortly. On the 27th of December a confident hope sprung up in his heart that he could obtain his cure, which he knew was impossible by natural means, if he had recourse to the intercession of St. Philip. He was very desirous to be able to assist at mass in the private chapel, on the first day of the new year, and to participate in the Divine Mysteries; he therefore begged the Saint to obtain this grace for him, and promised that he would in return hang up a tablet of silver at his altar. On the same day, in the evening, he felt his confidence in the Saint's intercession so much increased that he again invoked his assistance with great faith, saying, "O Saint Philip, it is just as easy for you to obtain this grace for me to-morrow, as on the 1st of January; I wish therefore to be sufficiently well to-morrow to be able to say mass; for you too, when you were asking any grace of our Lord, used to say, 'I wish,' and I being a son of yours ought to imitate you." He now fell asleep fully persuaded that he should awake free from the pain which had tormented him beyond measure for the last sixteen days; and he considered that this confidence which he felt was a sure sign that his prayer would be heard. Nevertheless he had a very bad night, much worse indeed than the preceding ones. At about three hours after midnight he awoke for the last time, no better than he was on the preceding day, but if anything, with a greater headache than before. He still, however, kept repeating, half

mechanically, the prayer he had made on the preceding evening, expecting with unshaken confidence that he should obtain the grace he sought. In about an hour's time he felt himself relieved from the pains in his stomach, and afterwards the pain in his head departed, so that by five o'clock he was entirely free from pain. His knees still remained very weak, more so than on the previous days, but he felt himself gradually cured also of this, so that after a little time he thought he should be able to get up. He experienced no difficulty in dressing, in spite of the great coldness of the morning, but he felt conscious of an unusual strength, which assured him of the grace which he had received. After having walked for some time up and down his room, at about six o'clock he left his room, and without any support he ascended the stairs, which are about seventy in number, with all the robustness of health, and before day he went into the church and heard mass, kneeling the whole time, immediately after which he said mass, and afterwards heard another, also kneeling. From that time his pulse became strong and regular, and he resumed his usual occupations, and enjoyed perfect health for about twelve years, at the end of which time God called him to Himself, by a short and rapid illness of about two days.

In consequence of all these miracles the devotion to St. Philip and confidence in his intercession increased and spread in every place, so that every one was desirous of having a relic, or a medal or picture of him. At Rome numbers of candles were to be seen constantly burning before his tomb which had been brought thither and offered by the piety of the



ST. PHILIP'S ROOM, CHIESA NUOVA.

people; many great and famous cities have also chosen him as their protector. The venerable archconfraternity of the Santissima Trinità de' Pellegrini e Convalescenti, by way of acknowledging the protection from dangers which they have so frequently experienced from their holy founder, comes on the Feast of the Annunciation every year in procession, together with the Cardinal Protector, the Primicerio, the wardens, and the brethren in the usual red habits, to render thanks at the Saint's tomb, and to sing there the hymn *Te Deum Laudamus.*

By these and many other miracles and graces it has pleased God to honour this His servant who still continues to work them, as well in Rome as in every part of Christendom, to the great benefit both of him who receives the favour, and of those who hear of it. May it please His Divine Majesty, that through the intercession of our holy father, we his children may follow in his footsteps, and together with him enjoy the possession of eternal happiness!

LETTERS

OF

SAINT PHILIP NERI

LETTER I

TO MESSER. FRANCESCO VAI, PRATO

He exhorts this his spiritual son to return to Rome, and gives him several pieces of advice.

JESUS MARIA! I don't know whether I ought to call you "dearest," as people generally put at the beginning of letters, considering that your love of war, or rather of keeping a whole skin, is so great as to give you the heart to absent yourself from us all, father, friends, and brothers. Good sons are wont to assist their father in his necessities with their substance, their strength, and their life. I will say nothing about that man, who, albeit he was ignorant of Christ, gave himself up alive to redeem his father's corpse; and I will hold my tongue about many others besides, who ought to make you ashamed of yourself, because although you profess to be spiritual, you may perhaps be taken aback by a long string of examples, and have a fit of the same fear I spoke of, regarding a whole skin; whereas by rights you ought to have paid ready money for an opportunity like this of coming, if need was, to receive the crown of martyrdom. One may see from this that you have not as yet made a start, for death is in the habit of affrighting those only who are still in their sins; but not those who, like St. Paul, have desired, and do desire, to die and be with Christ; and

like Job, who lamented within himself that his days were so much prolonged, though he earnestly wished for death. Indeed, the truth is, one of the greatest crosses that can happen to a person such as I would wish you to be, is not to die for Christ, which perchance by coming here you might do. There is no one but would be willing to stand on Mount Thabor and see Christ transfigured; but to go up to Jerusalem, and accompany Christ to Mount Calvary, few are willing. One who is a true Christian gains a knowledge of himself in the fire of tribulations; for as to the consolations you had with Brother Alexius on your journey, there is nothing wonderful in your reading, or shedding a few tears, or feeling some little glow of devotion more than usual, Christ drawing you by this sweet call to some little of His cross. Spiritual persons are wont to have first sweetness, then bitterness; lay aside then this tepidity of yours; drop the mask, take hold of the cross, and let not the cross take hold of you. Besides this, be prudent, and not troublesome to anybody; take care that others may rather have of yours than you of theirs, because a spiritual man must rather give than have; and if, as you have written me word, you have met with so much humility and benevolence, do you on your part learn to be amiable and lowly; and if the friend you praise so much has shown you hospitality nine days in Florence, for one time you have entertained him at Prato, remember that you are under an obligation to entertain him there eighty-one days. But since, to my misfortune, I have a secretary who does not let me see too much of him, and who has so little memory that he would have driven fine conceits even out of Solomon's

head, I must draw to a close, all the more as I am ill in bed visited by the Lord. Pray to God, and with this I will conclude, that I may draw fruit out of it for my soul, not forgetting at the same time to recommend me to Sister Caterina, whom you must beg to pray that I may be enabled to gain a great number of souls, and may not bury in the earth the talents I possess, whether they be five, ten, three, or one. Recommend me, too, to Messer. Giovanni Simoni, and beg him to mind and recommend me to Messer. Francesco Buonsignori, and do you recommend me to him for me when you go to Florence.

I should not wish, therefore, as I said when you went away, that you should inconvenience yourself to come here, so long as you are well both in mind and body, and can feel that you have the means of advancing, and persons to direct you. I leave it to you to decide whether you will come: I can truly say that there is nothing to fear here on account of the wars, so do not let fear make you turn back; or anything else either. Pray to God for me, for I am ill of body, and my soul is by no means as I would have it. Simone and Lodovico Cancellieri, who have written this letter for me, recommend themselves to you.—Yours,

PHILIP NERI.

ROME, *November* 6, 1556.

LETTER II

TO MADONNA FIORA RAGNI, NAPLES

He exhorts her to the practice of virtue.

Although I never write to any one, I cannot help doing so to Madonna Fiora, who is like my first-born daughter, and whom I am very anxious to see flower: moreover that afterwards the flower may produce good fruit, the fruit of humility, patience, and all virtues, and that she may be the lodging and vessel of the Holy Spirit: as indeed is commonly the case with those who go often to Communion. If this were not so I would not have you for a daughter; or if I did it would be as a hateful one, and in such sort that I should turn against you at the judgment-day. God grant this may not be, but that you may flower and bring forth fruit, as I said before, and be all on fire, so that your poor father, who is dying of cold, may be able to warm himself. No more.—Ever yours,

Philip Neri.

Rome, *June* 27, 1572.

LETTER III

TO A PERSON UNKNOWN, IN FLORENCE

Asking for help and advice for his Sister Elisabetta in a misunderstanding.

MOST HONOURED SIR,—Isabella Cioni, my sister, has I know not what misunderstanding with the reverend sisters of San Vincenzo in Prato, and she much relies on your lordship, both for your kindness and ability to help her, and knowing your lordship's affection towards me, she asks me most urgently to recommend her to you. And I, in order not to disappoint her, and be remiss in my duty, undertook this commission, hoping that thanks to your courtesy neither my sister nor myself will be deceived in our good opinion of you. I therefore recommend her to your lordship as much as I can and know, and beg you to carefully see into her rights, and if you think them worth considering, to help and advise her, as best your profession will inspire you. In the contrary case, pray dissuade my sister from going to law, and in short, direct and advise her, just as you would have done yourself under the circumstances, and that we shall take as wisest and best. And, as I am unable to return, in temporal things, your trouble and kindness, I shall endeavour to do so in spiritual ones, by praying myself, and having prayers offered to our

Lord for keeping you in His holy grace, health and prosperity. And here I stop, recommending myself to you with all my heart.—Your lordship's most affectionate PHILIP NERI.

FROM ROME, *29th October*, 1574.

LETTER IV

TO SISTER MARIA VITTORIA TRIEVI, NUN AT S. PIETRO MARTIRE, FLORENCE

He sends her some rosaries.

NIECE,—who art to me as a very dear daughter,—with this letter you will receive the hundred and thirty rosaries you asked me for many days ago, blessed and indulgenced by our lord the Pope. If I so long delayed doing what you asked me, it was first on account of your letter reaching me very late, and then the difficulty I had to find a reliable person with whom they could be sent. Among these rosaries there are thirty larger than the others, meant for your superiors, olive-shaped, which appeared to me prettier than the round ones. If the nuns are not satisfied with what the rosaries are made of, they must be glad of the graces attached to them, the indulgences being the greatest ever granted by his Holiness and only to a few. Of this, they have to be most grateful to him, and are bound to pray to the Lord for him, having promised it in asking for these indulgences. I beg you will do the same for me, as it is owing to my intercession they were obtained, and you especially more than the others, not only as a niece but one for whom I never cease praying and recommending to our Lord God, so that He may give you perseverance in the holy

life you have entered, taking from your heart all earthly and worldly love, and filling it with love heavenly and divine. Thus you will preserve purity of body and soul, and mortifying your will with holy obedience, (to this I exhort you more than anything else), you will become His true spouse in name and deed. My respects to all the mothers of the monastery, and may you live happily and be blessed by our Lord God.—Your uncle, PHILIP NERI.

ROME, *April* 24, 1575.

LETTER V

TO SISTER MARIA VITTORIA TRIEVI, A NUN OF S. PIETRO MARTIRE, FLORENCE

He condoles with her on her father's death, and gives her some spiritual instructions.

DEAREST NIECE,—I know that the death of your respected father (may God have taken him to Himself in glory) will have caused great sorrow to his family, as well from the loss of so kindly and able a man's guidance, as from his having left the responsibility of his property and family affairs on the shoulders of his son, who is still a very young man, and certainly not of a fit age to be master; for one must have lived long and had much experience to acquire prudence and sound judgment, so as to know how to command and steer the bark both in calm and tempest. However, I have confidence in our good God (Messer. Domineddio), that He will give him virtue and wisdom enough to make up for lack of years: and then I know he has had a good education, and I believe good Messer. Bernaba has left his affairs in very good order, and unembarrassed; so that by continuing to walk in the road pointed out to him, I do not doubt that the family will persevere in well-doing and the fear of God, and in the good management that existed in your father's lifetime. For the reasons already mentioned, I for my

part have felt much grieved at this loss, and have not failed to pray to God, and to get others to pray, for his blessed soul; neither do I ever forget, either in my sacrifices or prayers, to remember all of you, his children, and my nephews and nieces, begging of Almighty God that you may be assisted by His Divine Goodness and prudence, as regards the spirit, to the salvation of your souls, and protected, as regards the body, in your temporal affairs, according as the Lord shall see expedient for what we ought most of all to hope for and to love, namely, the glory of God by means of a good life. I need make no formal offer to you of my services, both because the relationship which exists between us puts me under an obligation to assist you, and also because I can do but very little for you in a temporal point of view, as, by the grace of God, I am poor, and old, and infirm; but in any way I am able, I shall always willingly strive to help you whenever you need it, loving you, as I do, with all Christian sincerity, and being to you both by years and relationship in the place of a father. You who live in a convent are not subject to these changes and diversities of the world. I suppose, however, that according to charity, you sympathize in due moderation with your brothers and sisters; nevertheless, as you say in your letter, you receive all things as from the hand of God, conforming and resigning yourself entirely to His Divine Will; a road, in good truth, by which one cannot err, and which alone brings us to taste of and enjoy that peace which carnal and worldly men know not of. Give thanks to the Lord, for the noble and secure state of life He has called you to: if, indeed, as I trust you do, you know the value of so high a vocation. With regard to the

wish you express of coming to confession to me if you were but within reach of me, believe me, my dearest niece, that you are under the direction of very good religious; and if you are but sincere, and will open your heart with simplicity to your confessor, our good God (Messer. Domineddio) will never fail to do for you all that is necessary for your spiritual profit; for God neither withholds what is necessary, nor is prodigal of what is superfluous: therefore, since you are in a place where you must necessarily pass through only one man's hands, all that you have to do is to pray, and have an honest wish to be good, and God (Messer. Domineddio) will put Himself in the mouth of your confessor, even though he be deficient, so as not to let your faith and the preparation of your soul be cheated. Put in practice this plan of humbly recommending yourself to the Lord, before you either go to confession to, or seek counsel of your superior; put on him the person of Christ Jesus our Lord, and consider that God Himself is speaking to you; be ready to obey, and rather believe him than yourself, or those of your companions who have but little spirituality; you will then see how true are those words of the Holy Spirit, who says of the prelates and our pastors, "He who hears and obeys his superiors, hears and obeys Me; and he who despises them, despises and disobeys Me." I am aware that you know these things already, for you were brought up in a good school; but seeing your faith, I did not like to omit saying these few words, that you may be the more confirmed in good, although I know that it is unnecessary. Sister Dionisia, who has been such a long time ill, is much to be pitied, and her desire of being cured, provided it is always

made conditionally, that it so pleases God and is expedient for the salvation of her soul, may be allowed of, because in health people can do many things, which sickness prevents them doing. I believe indeed that the safer thing would be what God wills, and to ask Him for patience in the sickness; because often when we are cured, we not only do not perform the good we had proposed to do when we were ill, but we multiply sins and ingratitude, and become tender of our body and sensual; nevertheless I will pray for her with the conditions I spoke of. I recommend myself to the fervour and devotion of your novices, and the prayers of all the venerable mothers. I will not forget to make up the number of rosaries; so that you may be able to give one to each of the nuns, but then they must pray as they say them, according to my intention, that I may be enabled to do something that may please the Lord. God bless you, and your brothers and sisters too, and I desire that this letter may be communicated to them. Recommend me to them.—Your loving uncle,

PHILIP NERI.

ROME, *December* 8, 1575.

P.S.—The beads shall be blessed, and sent by the first opportunity.

LETTER VI

TO SISTER ANNA MARIA TRIEVI, A NUN IN S. LUCIA, FLORENCE

He exhorts her amongst other things to persevere in the service of God.

Dearest Niece,—I have written to the Reverend Mother what occurs to me respecting the business she commissioned you to write to me about; and I have nothing else to tell you, except that although I have been a little unwell, nevertheless by the grace of God I am now in excellent health; indeed I was so little unwell, that I only kept my bed a week. It has been very grateful to me to learn of your advance in the service of God, for having tasted how sweet is His yoke, you not only bear it cheerfully yourself, but are also anxious that she who is dearer to you than any other (I mean your sister) should bear it also; and as you are her sister according to the flesh, you would be so also according to the spirit, desiring to live together in the service of Him, who is able to give you every blessing and every joy. This desire of yours God will satisfy, if by fervent and persevering prayer you ask it of Him, nor will I fail on my part to do the same; for she could not make a better resolution than to come to live and die with you, which would be a greater blessing than she deserves, as it was for you; and for

which you must show your gratitude by increasing more and more each day in spirituality and fervour, and if you cannot do as much as this, humble yourself constantly, and abase yourself in your own sight, and that of the nuns, that you may become great in the sight of God. Recommend me to Sister Dionisia, the Reverend Mother, and the other sisters, for whom I will not forget to pray, as I earnestly hope they may also do for me, and more especially I expect it of you, whom may the Lord our God bless and keep in His grace.—Yours, PHILIP NERI.

ROME, *October* 17, 1576.

LETTER VII

TO ST. CHARLES BORROMEO, MILAN

He promises to establish a Congregation in Milan, if it so pleases God.

MOST ILLUSTRIOUS AND MOST REVEREND MONSIGNORE,—I have received the document brought to me by the Abate Agostini, relating to the affairs of St. Simone. Our F. Giovanni Paolo will be able to tell your most illustrious lordship what we have resolved together, and if it shall be so settled by the deputies there, you will learn that we intend to come and work for the service of God in Milan, and wherever His Divine Majesty shall be pleased to call us; however, until our affairs are settled and established in Rome, it did not seem consistent with prudence to take so great a step hastily. For the rest, as this is the first opportunity I have yet had of employing myself in your most illustrious lordship's service, let me assure you that I am at your command now and always, both heart and soul. We shall seek by prayer to have a part in the good which our Lord God is doing in Milan by your hand, beseeching Him to prosper it to His honour and glory. And I humbly kiss your hand, and beg your blessing on myself and this our little Congregation.—Your most illustrious and most reverend lordship's most humble servant, PHILIP NERI.

ROME, *May* 13, 1578.

LETTER VIII

TO DONNA FELICE ORSINA COLONNA, VICE-QUEEN OF SICILY, NAPLES

He excuses himself for being unable to grant a demand of hers.

MOST ILLUSTRIOUS AND EXCELLENT LADY, MY MOST HONOURED MISTRESS,—How anxious I am to please your ladyship in all you condescend to ask me is, I am sure, well known to you, and I think it hardly necessary to try and persuade you of my willingness. I therefore imagine that you will also easily realise how sorry I am to be unable to serve you, by sending you Messer. Giovan Francesco,[1] as you so pressingly ask me in your letter. I would have been but too glad to send him to you, if he were in a state to undertake so long a journey, and be able after his arrival to serve you as you desire. I regret very much that the state of his health prevents his leaving Rome at present, having just begun a long cure, and knowing that he would give you more worry and anxiety than consolation. I feel convinced that your ladyship will take it all in good part; and if in this case we cannot make any return for our obligations to you, pray attribute it to inability, being always eager to serve in all it may please you to command. And praying God to give all happiness to you and all those of your household, I kiss your hands.—Of your ladyship the servant in Christ, PHILIP NERI.

ROME, *May* 8, 1579.

[1] Bordini, *see* Vol. I., 87, *n.*

LETTER IX

TO MONSIGNOR DOMENICO PINELLI, BISHOP OF FERMO

He avoids sending thither any of his own people, and suggests another means of founding there a Congregation.

MOST REVEREND MONSIGNORE, MY MOST RESPECTED LORD IN CHRIST,—God our Lord knows that my desire and that of all the Congregation would be that this our Institute of the Oratory should spread far and wide, seeing how useful it is; and we would willingly make every effort thereto, if it were to appear to be our vocation. But so far carefully measuring our powers, it appeared to me wise to abstain from undertaking the foundation of Oratories outside Rome, despite very pressing demands from several persons, more especially from the very reverend and illustrious Lords Prassede[1] and Paleotto for Milan and Bologna, which we have always been obliged to decline for the same reasons that we adduce now to yourself and your city that so lovingly invite us; and I grieve not to be able to correspond to the faith and devotion manifested towards our Congregation. But desirous at the same time to encourage your desire, we thought your most reverend lordship might send to Rome for a few months, two of those priests who seem more inclined and fitted to

[1] St. Charles Borromeo, Cardinal of S. Prassede.

undertake the exercises of the Oratory, and who frequenting and practising our method of life, may, with the help of our Lord, be so far instructed, as to be able to undertake the service all by themselves, receiving on our part every possible help. I, moreover, offer to take as much care of them as of my own. If, therefore, as a consolation to your most reverend lordship and to the city, it is decided to send one of the Congregation for a beginning, I will do all in my power to meet your wishes, and give all possible help on our side, so as to secure a prompt progress. Besides, I trust you will deign to consider us devoted to you and command us. May the Lord keep you in His holy grace.—Of your most reverend lordship the servant,

PHILIP NERI.

ROME, *January* 13, 1580.

LETTER X

TO MADONNA FIORA RAGNI, NAPLES

He consoles her in her illness.

HONOURED SISTER IN CHRIST,—I have received the little phial of the manna of St. Andrew which you sent me, and it has been dear to me as being a thing of devotion, and I thank you for it. Support yourself in your illness, which God has sent you, by conforming yourself to His most holy will; for although you will have to suffer some pain of body, and also some mortification of the soul, in not being able to enjoy the devotions and spiritual exercises you are wont to have when you are well, nevertheless, if you strive to be patient, and to resign yourself to the will of God, you will gain so much good for your soul that you will not be sorry to have suffered so little to gain so great a reward; and may our Lord God give you the grace to do this. Pray for me, as I will do for you. And let us so live that though we cannot meet again in this life, we may meet in the other for ever, with that delight which the saints who are in Paradise are enjoying this very day. I recommend myself to you.—Your brother in Christ, PHILIP NERI.

ROME, *April* 15, 1580.

LETTER XI

TO ST. CHARLES BORROMEO, MILAN

He speaks of an affair concerning Signor Mezzabarba.

MOST ILLUSTRIOUS AND REVEREND MONSIGNORE, MY MOST HONOURED LORD,—Signor Cesare Mezzabarba, although a gentleman living in the fear of God, has not yet reached such perfection, that anything may be simply ordered him. Having, therefore, friends and relatives who can advise him and for whom he is to have consideration and respect in all his actions, and being careful of this . . . neither Signor Fabrizio his brother, knowing very well what has to be done under the circumstances, and . . . not an opportunity will be missed to help him continually, and perhaps time will bring to a head things that now appear hard and immature, this gentleman relying on the word of the father-in-law given to Cardinal Alciati[1] of blessed memory, started from Rome to go to Milan and ask for the wife promised him, without obtaining her, as the Captain Giovan Paolo who accompanied him, can bear witness. So affairs are often upset, that might have been concluded, had the man been ready to follow and seize the opportunity. Signor Cesare recommends himself to your prayers, being edified by your charity, and I ask for your holy blessing. May God grant you the spirit and virtue required by the heavy burden of your pastoral cares.—Of your most illustrious and reverend lordship the devoted servant, PHILIP NERI.

ROME, *March* 4, 1581.

[1] Francesco Alciati, b. 1512, a friend of St. Charles, cr. Cardinal by Pius IV. 1565, d. 1580.

LETTER XII

TO ST. CHARLES BORROMEO, MILAN

He disabuses him of a false impression.

Most illustrious and most reverend Lord,—Our Lord the Pope sent me yesterday a postscript written by your illustrious lordship, from which it is evident that you are anything but satisfied with our Congregation, in consequence of a supposition on your part that two of our priests had first expressed an intention, and then revoked it, of going into the service of the Duke of Bavaria, and that this change of theirs was an act of disobedience to his Holiness. I have thought it well, with that Christian liberty with which you are accustomed to proceed in your affairs, to give you an account of this matter, for no other purpose but that you may have a clear statement of the truth. You must know, therefore, that these two priests, of whom the report is that they intended to enter the aforesaid service, are not men belonging to our Congregation, but are chaplains of the Company of San Girolamo della Carità, with which we have no sort of connection; and that the two priests are such Monsignor Speciano can inform you. Moreover, your illustrious and most reverend lordship may rest assured that in this particular the obedience due to our Lord the Pope has never been encroached upon; and this I assert

positively because I myself in person have treated of the matter with his Holiness, whom I am forced to quote to you as a witness. I therefore pray your most illustrious and most reverend lordship to deign not to believe us capable of so much contumacy as there would have been in acting contrary to the obedience of our Lord the Pope; indeed, if such a thing were ever to happen we should consider we had fallen into a grievous sin and error, from which we hope and pray that our Lord God will deliver us by His holy grace; and we also beg that you will deign moreover to favour us with your prayers; and further, that whenever an evil report reaches you, either of myself or any of us, that may deserve correction, you yourself will do us this charitable act, and we shall receive it as a most special favour. And I, together with the rest of us, humbly kiss your hands.—Your most illustrious and most reverend lordship's most devoted servant,

PHILIP NERI.

ROME, *June* 15, 1581.

NOTE.—Cesare Speciano, a native of Milan on whom St. Charles bestowed a Canonry, and whom he employed as his agent in Rome on all matters of importance. His prudence and ability attracted the notice of Gregory XIII., who made him Bishop of Novara. Sixtus V. sent him as his legate to Spain. Gregory XIV. translated him to the bishopric of Cremona, and Clement VIII. sent him as Nuncio to Germany. In this last legation he remained six years, and laboured much and with success to reclaim the heretics of Bohemia. On his return to Cremona he devoted himself with great zeal to the care of his diocese, and died in the year 1607. *See* CARD. CAPECELATRO, *op. cit.*, i. 483 (Eng. tr.).

LETTER XIII

TO SISTER ANNA MARIA TRIEVI, A NUN IN S. LUCIA, FLORENCE

He gives her many spiritual maxims, and especially on the subject of detachment, mortification, and charity.

SISTER ANNA, MY DEAREST DAUGHTER IN CHRIST,—Your letter has made me marvel much, that in the fifteen years you have worn the holy habit of religion, you have not yet given up self—a thing you ought already to have attained to when first you were clothed; for in leaving home, relations, and friends, and shutting yourself up, as dead to the world, within a tomb enclosed with four walls, in changing your name and laying aside your own will, your own opinions and understanding, in resigning yourself into the hands of God, and for the love of God into the hands of the prelate and the reverend mother, you should already have been dead and buried to all creatures and to self. Nevertheless, the first step that in our hearts we wish to make is the last to be put in practice: so strongly is this skin of self-love fastened over our heart, and so teasing and painful is it to strip it off; and the nearer we get to the quick, the more sensitive to pain and difficult to remove it becomes. We read in Job, "*Skin for skin, and all that a man hath shall he give for his soul*," and now

let us explain this as follows, so as to suit our purpose: All skins, that is, all exterior things (for the skin is that which we see uppermost of the substance of our body, and which as a thin veil covers our flesh and bones), all things therefore of this world men must leave for the spiritual life; for the soul in this place means the corporal life, and let you and I understand by it a virtuous life, which a person spends in the mortification of vices, and sins, and bad thoughts, and wrong affections, and in exercising himself in the acquisition of holy virtues. Now consider, my daughter, how many wretched skins the soul has, which it is necessary to cut away from us by the roots with the knife of holy discipline. The mole is a blind animal, which always lives in the earth; it eats earth and burrows in the earth. This is a true picture of an avaricious man or woman; women are by nature avaricious. Avarice is indeed a most revolting thing. Man has had so much from God, who, besides his being, and all other created things from the angel downwards, has given him His own Son. The sweet Christ, the Word Incarnate, has given Himself to us to suffer all that was necessary for us, even to the cruel and shameful death on the cross, and afterwards left Himself to us in the B. Sacrament. First He left heaven, humbling Himself to become man for us; He willed to be stripped on the cross; He shed His Blood for us, and His soul was separated from His body. All created things are generous, and show the goodness of the Creator; the sun sheds light, the fire heat, every tree extends its arms, which are its boughs, and yields us the fruit which it produces, and the water and the air, and all nature shows forth the liberality of the

Creator. It is because of avarice, I say, that we who are His living image do not represent Him in our works, although with our mouth we confess Him. But if avarice is a monstrous thing in any man, what shall we think of it in a religious man or woman, who has made a vow of poverty, and deprived himself of all things for the love of God? Now a person must strip himself of this filthy skin, painful though such a stripping may seem to be; and we shall not feel the pain, if we seriously consider, that so soon as we are stripped of the foul covering, we are clothed with a royal and imperial garment, namely with the virtue opposite to avarice, and which we call liberality, by which I not only mean that we are to despise gold, and silver, and pleasures, and all that is vainly and ignorantly prized by the blind and beguiled world, but that we are to give our life itself, which we love so much, for the honour of God, and for the salvation of our neighbours, keeping our hearts so prepared as to be able to make this sacrifice by the help of the Divine grace. For this end then we are to be constantly overcoming ourselves in our words, humbling ourselves in heart and body to all, and reputing ourselves vile, and like the rag with which are cleaned the muddy wooden shoes of the nuns, or a dirty kitchen cloth, and desiring to be thought and spoken of as such. Now this is just what I want of you: you, who are willing to give yourself up to God, whether for life or death, and who, while seeking after virtue with all your heart, and asking it unceasingly in prayer to God, and mortifying yourself day by day, and forcing yourself to serve every one with humility and subjection both of body and soul, have so lost the

favour of all your sisters and your confessor, that you are considered the most useless, negligent, tepid, and vain sister in the convent. I will not say that the nuns and your superiors have made a show of thinking thus of you, in order to try and mortify you, but rather it has been permitted by God that you should be so esteemed, and that you should be driven from the society of the other nuns, like a diseased beast, and seized and kept in prison, as happened to your father St. Peter Martyr, who was considered an infamous person, and was driven away and banished, because he had been visited by the most holy Madonna in his room, Virgin, Saint, and modest youth as he was. Nevertheless God permitted the affair to be taken contrariwise, and that he should lose his reputation in consequence of it. Likewise it happened also to the holy mother the Blessed Catherine of Sienna, who was defamed by that sick woman whom she was attending, and who spread a scandalous story concerning her through the convent. It was, however, the will of God that she should pass over these hard rocks in order that she might mortify herself, and might appear, as she really was, indifferent to her honour and worldly reputation, because indeed the eye of her Spouse, whom she served, and the testimony of a good conscience were sufficient for her. Nevertheless in her prayers she complained to the Lord, and was reproved for it with those two crowns which her sweet Spouse showed her, the one of thorns and the other of gold, as you may read in her Life and Legend.

What I say of the skin of avarice, I say of all the others with which the heart is clothed and re-clothed,

for it has more skins of vices and evil habits and bad ways than a cat has skins, or I should rather say, though this is still very short of the mark, than an onion has coats; and do you know how these coats dry and harden? Just in the same way that a skin is dried, which you expose to the air in the winter, and when the north wind and the mountain blast blow, you let it remain on the house-top, and in the draught of the window. Judge from this, whether in order to leave oneself it is sufficient to do it with a transitory thought, which flies through our mind once a year; or whether we need fire and sword, and to be severe against ourself, and to be constantly clipping with scissors, and cutting with a razor those subtle threads which spring from our flesh: because if we do not stand with diligence at the looking-glass of mental prayer, observing how they arise, and cut them away, and if without examination of conscience we pass negligently on, they will come to increase in length and breadth, and become an old tree with fangs and roots so deeply set, that it is no longer possible to pluck them up; but it is necessary to cut them, and then dig about them and remove the earth until we come down to the bottom where they had taken root and laid such fast hold of the ground; whereas, if when they first sprang up and made their appearance they had been rooted up, you might have pulled them out of the ground with two fingers. I should not wish to frighten you, and make you despair of the undertaking; but I was anxious to set everything before you, in order to point out to you that of yourself you will do nothing, because to conquer yourself you have need of greater strength than you

can apply single-handed. You need the strength of God's grace, and the prayers of your spiritual father and the reverend mother, together with those of all the other sisters, you must recommend yourself from your heart in chapter to the prayers of all, that they may assist you. In confession recommend yourself heartily and very humbly to your confessor, that he may pray for you, and offer you in prayer to the Lord. Then, too, fall in love with holy obedience, and put it before everything else; and do not appropriate anything to yourself which has not been given to you signed and sealed with the blessing of the superior and superioress. Together with holy obedience love prayer, but remember with regard to prayer and communion that you are to desire them as much as it is possible to love and desire them, but to be prepared to give up both one and the other through obedience; and preserve holy obedience by means of true prayer and holy communion as the Lord intends. We are not indeed to pray and go to communion or desire to do so, for the sake of that sweet affection and devotion, which you experience in it, for in this you will seek yourself and not God, but we are to frequent both one and the other in order to become humble and obedient, gentle and patient: and when you discover these things in yourself, then you will gather the fruit of prayer and communion, and above all, you will live in peace with all your sisters. For if the devil finds union and peace in a convent, he fears this ordinance more than all the other exercises of the spiritual life when apart from this bond, and separated from eternal love, which ought to guide and hold fast with charity the souls of the sisters of a good convent.

And this I will show you by an example: If there was a great army of many armed men, and they were to come and fight with another army of brave soldiers, and the first army was to be divided among themselves, and one soldier to fight with another of the same army—do you not see how easily they would be conquered by their enemies, whilst one fights against another, and disobeys his captain, and colonel, and general: but if they were at peace one with the other, and were to fight altogether against their adversaries, do you not perceive that they would then be much stronger, and a terror to their enemies, and likely to gain the victory? The devil, therefore, our enemy, who is continually at war with us, and striving to overcome us, seeks to disunite us, and bring about strife, hatred and contentions, emulations and factions among us, and especially in convents; because, while we are fighting one with another, he steps in securely to conquer us, to make us his prisoners, to kill us, to put us to flight: whilst on the other hand, union and peace are the strongest safeguard, and that which the enemy most fears, since God reigns in the midst of religious who are united and at peace; and with such a Commander who can be lost? Take delight in the community life, avoid all singularity, give heed to purity of heart; for the Holy Spirit abides in candid and simple souls, and He is the master of prayer, and makes us dwell in constant peace and joy, which is a foretaste of Paradise; just as anger and discord continuing with a soul full of bitterness are the type of hell. May God give you grace so to concentrate yourself in His Divine love, and so to enter by the wound of the Side into the living Fountain of the

Wisdom of God made Man, that you may deny yourself and your own love, and may never find a road by which you can go out from It: and from within that wound remember me, and pray for me, a wretched and unhappy sinner.—Your father in Christ, PHILIP NERI.

ROME, *August* 30, 1585.

LETTER XIV

TO ST. CHARLES BORROMEO, MILAN

He recommends him a priest, begging he would take him in his service.

MOST ILLUSTRIOUS AND REVEREND MONSIGNORE, MY MOST HONOURED LORD,—I never cease to honour your illustrious Lordship with all my soul and to pray God for you in my humble prayers, as I am obliged to do for every reason. Having considered that Messer. Paolo Emilio San Marco, doctor and priest of Rossano, an honest and upright man, who has served in several parishes as vicar, might be a suitable man for you, I thought of proposing to your most illustrious Lordship to take advantage of his services, which he is so anxious to offer you, being resolved to serve and obey you with all his soul and might. I therefore pray, if there is a suitable post for him, to accept him among your other servants. I will not add one more word in recommending him to you, leaving him the care of recommending himself, whenever his service brings him in contact with you, showing you his good and pious conduct. I pray God for every prosperity to your illustrious self, and that grace, which you most desire, and humbly kiss your hands.—Of your most reverend and illustrious lordship the servant in our Lord, PHILIP NERI.

ROME, *November* 3, 1583.

LETTER XV

TO SISTER MARIA TRIEVI, A NUN IN S. PIETRO MARTIRE, FLORENCE

He shows her what a blessing God has given her in her vocation to religion, and makes many salutary suggestions to her.

SISTER MARIA VITTORIA, MY DEAREST DAUGHTER IN THE LORD,—I have been thinking of your name and the day that your letter was given to me: and I remembered that it was the same day on which in the year 1571 a great naval victory was by the grace of God gained over the Turks by our fleet. Your name is Maria, and the gathering together of the waters (those great reservoirs whence the rivers are supplied, and to which they return) are called in the holy scriptures in Latin, "*Maria*," which is a little shorter than saying Maria. Maria is that wonderful Virgin, that glorious Lady, who conceived in her womb and brought forth, without prejudice to her Virginity, Him whom the whole expanse of Heaven cannot contain within itself, Christ the Son of God and of Mary. This holy Mother of God is called the Star of the Sea (*Mare*); wherefore I conclude that not without great mystery was this name given you, because in leaving the world you were lifted by the hand of God from out of the waters of that sea, in crossing which so vast a number

of miserable souls perish, and so few comparatively are saved: and you, like another Peter, have been taken by the hand and firmly held, so that you have walked not through the waters, but on them. These holy fathers of the Old Testament walked through the midst of the waters, and were not drowned. You know how the Red Sea divided, and the river Jordan, and how by the grace of God the people passed uninjured through the midst of the waters; but the Christian Church, having loftier privileges than the synagogue, walks upon the waves of the sea without so much as wetting her feet, and is secure in her faith, following in the footsteps of her lawful Spouse and Guide. The walking of those ancient Patriarchs through the midst of the water signifies that possessing riches, and having wives and children, they walked without soiling their affections with these things although they possessed them, because they only took the use of them, and were prepared to leave them in whatever way the Majesty of God might require them again at their hands; just as did Abraham, who went forth from his house and left his property, his friends, and his relations, and at the word of God wandered a pilgrim upon the face of the earth. Job had wives and sons and daughters together with vast possessions, but he distributed them as a good minister of the providence of God, and brought up his children virtuously, considering them rather as the children of God than his own, and life and health and whatever he had, he looked upon as a loan from God, and in his prudence he saw that these things do not remain with us for ever, but that we either leave them before we die, or else that anyhow at death we infallibly return naked

to the earth, whence we sprang. Wherefore when God permitted the devil to tempt him, Job was not at all disquieted, because he had foreseen everything, and awaited the coming of that day, armed with faith and patience; and he said, "If we have enjoyed these blessings for awhile, which God has provided us with, why shall we not receive from the same hand poverty and tribulation, which are sent for a proof of our fidelity and virtue, in order to enrich us hereafter with truer and more lasting riches in heaven?" David also, although he was a king, used to say he was poor and needy; but St. Peter and the other apostles, and apostolic men after them, and all that primitive Church in Jerusalem, when they saw the Son of God born poor, and live without anything of His own, so that He had not even where to lay His head, and when they contemplated Him dead and naked on the cross, they too stripped themselves of everything, not wishing for more than might suffice to cover them decently and maintain them poorly in extreme necessity; and they embraced the path of the evangelical counsels, as at the present day by the grace of God do all religious men and women, who keep alive in themselves the image and example of that most wonderful foundation of Christian perfection, and have deprived themselves not only of the possession of property and everything else that they might have kept with a good conscience, but also of their own opinion and judgment and will, in order that they may have a perfect victory over themselves, and that the Kingdom of Christ may come and reign in their souls with His grace and charity; and that the devil may be put to flight and reign no more by means of sin. Now, my daughter, you have approached with

your boat to the shore of the Land of Promise, to that blessed country promised to the elect of God, in which good religious will have so high a place that they will be in the choir of the exalted hierarchy with the thrones; for those most happy spirits are called the seat of God: and when St. Peter asked Christ what reward they should receive for having left all things and followed Him, He answered that they should sit upon twelve seats with Him in that day, when He should judge the world. The religious, therefore, having left all and followed Christ, who has said that every one who leaves his property and follows Him should be raised to that throne, we must conclude that at that great spectacle when the world shall be consumed with fire, and the trumpets of the angels shall sound, and when Lucifer with all the other demons and the damned shall fall into hell, that then, secure amidst these ruins and miseries, good religious, both men and women, who have kept their vows and rules, will be clothed with glory, and will triumph under the wings of the protection of Jesus Christ; and that carnal and worldly men will say with confusion of face: "See, those are they whom we despised, and we laughed at them, and thought them unhappy and foolish persons; but now they are with the angels on lofty thrones and seats of glory, and we fools and madmen are burning everlastingly in the inextinguishable fire of the abyss of hell?" Now since, my dearest daughter in Christ, you are within reach of so much happiness, do not turn back, do not strike your oar against the ground, do not get too near the shore, do not return in thought and affection to the world; for the world is a wood, in which travellers are robbed and murdered; or a forest full of

wild beasts; or a plain full of soldiers, full of rapine and violence and injustice (speaking always with due respect and reserve of the good, of whom there are some, but few); for I would have you regard this world as a house set on fire from which you have scarcely escaped, being moreover soiled with the smoke, and scorched by the flames, so that you no longer have the courage to go near it, because it either soils or burns; but keeping away from the occasions of falling, and attaching yourself to good practices, a lover of your cell and of choir and of prayer, and, above all, of obedience and holy poverty, seek to gain the victory. Since you have quitted the sea, that is to say, the world, unquiet and tempestuous as it is, and the love of the things you have left in the world, forget father, mother, brothers, and sisters, friends, relations, houses, and vineyards, and everything besides. And that this may not seem to be said against Christian piety, you have the authority of Holy Scripture, which says the same, and it is the Holy Spirit in the Psalms who speaks thus: Listen, daughter, and from My words receive light and the brightness of grace: and then by this light look around, and when you see the good and peaceful land which is shown to you, call to mind that other land, full of weariness, and which only brings forth briars and thorns, and forget your country and your father's house; but incline the ear of obedience to my words, and put your shoulders to the cross of true mortification, both exterior and interior, crucifying all evil ways and bad thoughts and false loves; and place your faith, your hopes, and all your affection upon Me, and so will I receive you for My Spouse, and will be enamoured of your modesty and humility, and will make you par-

taker of the viands of My table which I am accustomed to give to those who serve and love Me faithfully, and consist of temptations which I permit, and tribulations which in the beginning will seem bitter to you, but will afterwards be sweet, when you shall have accustomed your taste to them. You will then know that this road, which I take with one I love, is a true espousal betwixt the soul and Me, wherefore since I have espoused you, you shall say with St. Agnes, when tribulations come upon you, "My Lord Jesus Christ has espoused me with His ring," and by suffering with patience and joy, you will worthily bear the name of Maria Vittoria. But it is not sufficient for you, daughter, to have come out of the sea, unless together with the body you have also left with the soul every worldly hope and affection: for those Hebrews, who passed through the desert after their Leader Moses, although they had the Red Sea between Egypt and themselves, remembered, notwithstanding, the flesh which they used to eat to the full; and in thought and affection they went across the sea amongst the thick darkness of Egypt, which figures a man's ignorance of his happy lot, and the benefits he has received and is continually receiving, and those still greater blessings which the mercy of God has prepared in the blessed life to come. If you do not think upon this, love is not nourished, but becomes cold; nor is it enough unless we learn here to give God praise, which hereafter will be our employment for ever in heaven. Do not think that it will be wearisome to say for ever with the angels and all the other blessed, "*Sanctus, Sanctus, Sanctus,*" but from the superabundance of such felicity as we have, which from eternity God has prepared for us, shall we enjoy

Him for ever, having the vision and possession together with the fruition of Him, not indeed being able to satisfy ourselves with that satiety, because our appetite and hunger will ever increase in proportion to the abundance and plenty of such great felicity as is communicated to us—and out of that abundance, I say, our heart and mouth and voice and all our powers and faculties are forced to cry out, "*Benedictus et Sanctus in Saecula Saeculorum, Amen.*" But in your mental prayers you must remember those who neither by boat nor by bridge are passing over this dangerous sea, but are fording it; and you ought to recommend them to the powerful and merciful Hand that succours you, and to have the greatest compassion for them, and put them within your heart, just as they say that amongst other properties the pelican does when it wants to feed; for standing by the seashore it swallows some of those shells which pilgrims wear on their hats, and which are shut together like hard stones, and within them is the oyster and the *tellina*, and in the warmth of the stomach, the shell relaxes its firm hold of them and gradually opens; the pelican then vomits these shells, and so is nourished with the flesh of the oyster, which was at first so firmly closed. Do you place these hard and obstinate sinners in your heart, and cry to God in your charity, and take some disciplines for them, after you have asked leave to do so; and God will send them compunction, and will open their hearts to the light of grace, and you will obtain such a liking for this exercise, and will burn with such zeal for the conversion of souls, that you will melt into tears of sweetness, while you think upon the joy there is in heaven to God and the angels in the conversion

of a sinner; and you will so increase in charity and merit, and those souls converted by your prayers will be your glory and your crown, not that you have been the most powerful cause of their conversion, but God, who will give the fruit to you, reserving the honour only to Himself, since He has been the principal Author of their conversion. Keep in good health, and in the grace of God.—Yours, PHILIP NERI.

ROME, *October* 11, 1585.

LETTER XVI

TO THE BISHOP OF SAN SEVERINO

He thanks him for the sympathy shown by him to the Congregation erected in that city.

MOST ILLUSTRIOUS AND REVEREND MONSIGNORE, MY MOST HONOURED LORD,—It was a great pleasure for myself, as well as our fathers to receive your letter of September 7, which was to have been given by the Rev. Don Bartolommeo Achillei, but one of our fathers having passed through San Severino,[1] on his way back from Loreto, visited the spot of the Madonna de' Lumi. So that it was not necessary for the above-mentioned Don Bartolommeo to undertake the journey, and besides the good accounts we had of the devotion to the Madonna, your letter was doubly welcome confirming them. The saving of souls being the first and foremost thought in our Congregation, it raises our hopes that it will succeed there, with your help, co-operation, and goodwill towards our Congregation which always remains devoted to your most illustrious and reverend lordship, most desirous of your holy happiness. We all humbly kiss your hands.—Of your most illustrious and reverend Lordship the servant in the Lord,

PHILIP NERI.

ROME, *the last of September*, 1589.

[1] The oratory at San Severino was founded 1586; *see* CARD. CAPECELATRO, *op. cit.*, ii. 534 (Engl. Transl.), and at first, like the Congregation of Naples, was under the government of St. Philip.

LETTER XVII

A FRAGMENT

TO TIBERIO ——

He exhorts him not to leave the Congregation.

I WISHED that Germanico should have gone away a good deal later, in order that you also might have remained awhile longer without being perplexed between flesh and blood, between the love of mother and brothers, having the example of Saints Marcus and Marcellianus, who, after they had had strength for so many martyrdoms, moved at last by father, mother, and children, were near denying Christ, if St. Sebastian had not strengthened them with his holy words. As to your alleging the great expense, I know not how, in Bologna or where else you may go to study, you will contrive not to spend much more. And as to health, I do not see how you will be able to go through with the law, seeing that as soon as you set to work at literary pursuits you did . . . so that according to my poor judgment you will do miracles, especially in a study so laborious. Your wish to assist your family in their affairs is a wish to return to the world and leave Christ, whom when you had borne a little while, you would say, "*How good and sweet the Lord is! Vanity of vanities, and all is vanity.*" What great thing will it be that you should be able to . . . for

notwithstanding that your brothers may be good-natured, especially when you shall see them spending the money, and yourself toiling hard . . . *Verum dimissis omnibus,* if you lose your spirit, instead of showing yourself liberal, you will be extremely avaricious, and good reason too when . . . what with relations and property, you will be very carnal . . . the same melancholy to such a pitch, that it may be God's will, I pray it may not be so, that your mother will die shortly after having taken you from the path of God. You know well, my Tiberio, the trouble which you had in being received into the house; and at last for the sake of your soul, and your perseverance, and because of the good disposition you showed in every respect, and your other qualities, particularly of those of learning and wealth, we were . . . Now it lies with you to decide whether you will remain where you are or return to us, for we do not want persons here by force; I tell you, however, that Paolo Camillo should put you to shame, *et haec sufficient.* The long and short of it is, without Christ you can never have any good thing which is really good.

LETTER XVIII

TO MONSIGNORE MICHELE MERCATI—S. MINIATO D'ALTODESCO

He congratulates him on the improvement in his health.

VERY ILLUSTRIOUS AND REVEREND, AND MY MOST HONOURED LORD,—Your letter gave me more than one cause to rejoice. I was so glad to hear that you not only arrived there safely, but that the journey instead of fatiguing you, has brought on an improvement in your health, thus fulfilling one of my most ardent desires at the present moment. The other cause for rejoicing is, that there is not only a beginning of improvement, according to what you say, but that your health is daily progressing, for which I thank our Lord, hoping you may regain your former health, thanks to the delightful air, and the clever and excellent persons, who will be a source of interior satisfaction that will help to consolidate the whole. Moreover, the rock from which you enjoy the view of gardens, forests, apple-orchards, and other beauties is to me also a source of happiness, as I rejoice and share your contentment in the present moment whatever it may be. I am glad to hear that your sisters, who are spouses of Christ, remember me; and this for the sake of their good father's memory, who, while in

life, was pleased to have a good opinion of me, and make it known to all, which came from his inborn kindness, being accustomed to think well and speak better of those he dealt with. I always admired this kindness of heart, and I am convinced he is now reaping the fruits of it in heaven; and his daughters having inherited this kindness of heart they will easily follow his steps. I salute them with holy affection and all my heart, rejoicing at the thought that the grace of our Lord will perfect their natural gifts, so that they may rise higher and higher in spirit and virtue, which I desire above all things. With regard to the personage they would like to see raised to the highest rank, their desire coming from good and simple intentions, can be taken well; but it appears to me safer to pray in general for that which it may please Divine Providence to grant us. Remaining always yours, and praying for holy consolation, I am, most illustrious and reverend lord, your most affectionate servant in Christ,

PHILIP NERI.

ROME, *May* 3, 1591.

LETTER XIX

TO THE BLESSED GIOVENALE ANCINA, NAPLES

He thanks him for remembering him in the Holy Mass, and treats of different affairs.

Reverend Father, my honoured and most dear Brother in the Lord,—It is a source of great pleasure to me that you remember me in the holy unbloody Sacrifice, which is a powerful means of persuading the Most Omnipotent Father to grant us His grace and mercy, of which we stand very greatly in need by reason of the vanity of our works, if they be not built on this base. Wherefore, if you will continue this good and holy work, my joy will likewise increase at receiving such assistance; and as to your present remembrance of me, I thank you for it; and as the ship which has a sufficient depth of water sails more securely through it as it ploughs its way along, so also I am persuaded that by the sacrifices and prayers of a number of persons I shall arrive more happily and easily at the port of life eternal, when it shall please the Lord to call me. I am glad too that you are in the habit of dividing the celebration of the most holy mass amongst chosen persons, such as Cardinal Albano, Messer. Adriano, and Messer. Niccolò Leopardi, and I praise your charity, which according as it is extended and dilates is so much the more

pleasing to the Lord. It seems to me, however, that it would be well to beseech the Lord to give a good confessor to the convent of S. Martha, so that the labours of Messer. Adriano may receive increase from the virtue of him who is to succeed to that office, because much of the Lord's honour consists in His having persons who love Him in truth. Messer. Giovanni Matteo[1] has read the piece of poetry you wrote me about Lucilla, and the said Giovanni Matteo is quite perplexed. He will be told to write and hurry on the affair so as to bring it to an end, especially since many impediments may arise every day. My opinion is that he will despatch the business according to your desire. I salute all the fathers and brothers there, beseeching the Lord to keep them all in His holy grace.—Yours always in the Lord,

PHILIP NERI.

ROME, *May* 10, 1591.

[1] Brother of the B. Giovenale Ancina.

LETTER XX

TO THE VENERABLE ALESSANDRO LUZZAGO, BRESCIA

He promises him to recommend him to the Lord, according to his request.

My very illustrious and honoured Lord,—The humble opinion of yourself which has induced your very illustrious Lordship to write me a letter of such confidence as you have done, puts me under an obligation to answer you by deeds, rather than by letters or words; but inasmuch as I have not corresponded to the calls and graces of our Lord God as freely and with as much fruit as was due, I feel myself so inferior to the good opinion and conceit in which you hold me, that it renders me incapable of satisfying you in what, with much humility, you ask of me for yourself and others. Nevertheless, as it is a matter in which we have to deal with One of such perfection as that He not only can make good our imperfections, but can in a moment of an imperfect creature make one perfect in many degrees, for this is the nature of our God, I will accept the burden you impose upon me, and I will oblige myself, as I have always done since I knew you in Rome, to remember both you and your spiritual wants, which, through the abundant light of the goodness and purity granted you by God, you perceive in yourself and on behalf of those souls whom you have

recommended to me with so much charity and affection. And in doing this I will beseech our Lord God to look rather on the exceeding humility and faith of those recommended, than upon the person through whom they are recommended, and begging for you from our Lord an increase of His graces, I am always with much affection at the service of your Lordship, and remain, your most illustrious Lordship's servant in the Lord, PHILIP NERI.

ROME, *October* 26, 1591.

NOTE.—The Venerable Alessandro Luzzago, a Patrician of Brescia, d. 1602. His memory is still held in veneration in the city and Oratory of Brescia. His process of beatification is being actively promoted. The ter-centenary of his death was celebrated with great solemnity in January 1902 at the church of the Oratory by the "Circolo Recreativo" of which he is the patron.

LETTER XXI

TO THE BISHOP OF SAN SEVERINO

He expresses his gratitude to the Bishop for having undertaken to provide for the support of the Congregation in that place.

MOST ILLUSTRIOUS AND REVEREND MONSIGNORE, MY MOST HONOURED LORD IN CHRIST,—The good news it has pleased you to give me has been of such comfort, that I know not how to express all I feel, but in gratitude will try at present, with my brothers and children in the Lord, to return your great affection towards us and our house, or rather to our glorious Mother and advocate by my prayers. We shall beg and implore our Lord, that he may give you abundantly His graces, so as to enable you and your co-operators to resume and follow up with success and divine honour the work of the Oratory there; and for this purpose we shall pray our Lord with so much the more ardour, that lacking men ourselves, we cannot offer any help that way. Let us, however, be comforted in our Lord, *Monsignore mio*, as we are sure to find help, *si habitabimus in adjutorio Altissimi*, whence praying now that all happiness may be granted to you for ever, I kiss your holy hands, and beg you will kindly remember us in your prayers.—Of your most illustrious and reverend Lordship the most affectionate servant in Christ, PHILIP NERI.

ROME, *March* 25, 1592.

LETTER XXII

TO CARDINAL FEDERIGO BORROMEO, ARONA

He rejoices to hear of the excellent state of his health and expresses a wish to see him again and his mother.

MOST ILLUSTRIOUS AND REVEREND MONSIGNORE, MY MOST HONOURED LORD,—Your letter and the verbal reports of our Messer. Gentile console me once more for your absence, both on account of the excellent state of your health and the same kind remembrance and affection you seem to keep for me; but more so still, that I find the same in your most illustrious mother, whom I shall feel so happy to meet in Rome, and admire once more that great prudence and other Christian virtues with which the Almighty has endowed her. I pray you will kindly offer her my respects, assuring her that in exchange for the affection she bears me, she will always find me ready to serve her in whatever she may deem me capable of doing, and I also trust, even if it is later on, to have the consolation of seeing you before I die. Meanwhile, we all pray God our Lord to keep you in good health, and increase His graces and favours. In conclusion, I greet you with all due reverence.—Your most illustrious and reverend Lordship's servant,

PHILIP NERI.

ROME, *October* 24, 1592.

LETTER XXIII

TO SISTER ANNA MARIA TRIEVI, A NUN IN S. LUCIA, FLORENCE

He promises to procure an indulgence for her and teaches her how to acquire the love of God.

My honoured Niece,—I have received your letter, in which you ask me to obtain a plenary indulgence for you for All Souls' Day, which I should be very glad to do for you; but I must know whether you have any other in your church; and if you have, whether it is a plenary indulgence, or one of a certain number of years and quarantaines, and upon what day it is, and in case there is no other indulgence, whether you are satisfied to have it for the Feast of All Saints, beginning with the vigil and lasting until sunset, because his Holiness will perhaps grant it more willingly for that feast than for All Souls' Day: however, send me an answer, and I will try to meet your wishes.

To acquire the love of God, there is no truer and shorter way than to detach ourselves from the things of the world, even small and trifling things, and from self-love, rather loving in ourselves the will and service of God, than our own satisfaction and will. Pray to God for me, and salute my sister, and sister Maria Francesca, and may our Lord God give you His Holy Benediction.—Your uncle,

Philip Neri.

Rome, *April* 29, 1594.

LETTER XXIV

TO MESSER. VITTORIO DELL' ANCISA, FLORENCE

He assures him that he will recommend him to the Lord, and begs him to do the same for him in return.

VERY REVEREND, AND HONOURED BROTHER IN THE LORD,—The circumstance that has induced you to write to me concerning the arrival of the Signori Cambini and Salviati has been the source of much pleasure to me, as well on account of what you tell me of yourself, and of the service you are doing for our Lord God and the souls belonging to your church, as from your news of those Signori, who gave me much consolation and edification, for I discovered in them much goodness of heart, accompanied with other qualities befitting Christian gentlemen.

I will not cease, since such is your wish, to recommend you to our Lord God, and to beseech Him to give you each day more strength and virtue, to enable you to bear the burdens which He is pleased to allow to be laid on your shoulders; and this I earnestly desire, both for the sake of your country, towards whose spiritual benefit every exertion of yours is turned, and for the satisfaction of the most illustrious Lord Cardinal, who stands greatly in need of ministers in so extensive a charge, and also for the honour of His Divine Majesty, who, I trust, will cause His grace to

abound upon you. I in my turn beseech you to do the same for me, feeling as I do so much the greater need of prayers, as my death draws nigh, and I know not that I have done any good; begging you to avail yourself of my services whenever I can be of use to you, I salute you with Christian and loving affection.—Your brother in the Lord, PHILIP NERI.

ROME, *April* 7, 1595.

NOTE.—Vittorio dell' Ancisa was born at Florence in 1537, and died in 1598. He was chaplain of the Cathedral, and went to Rome for the Jubilee of 1575. There he sought out St. Philip, who esteemed him so highly that he set him to hear confessions in his own confessional at S. Girolamo della Carità. Having obtained the ancient hospital of SS. Philip and James, he founded in it in 1587, by the advice of St. Philip, a monastery of cloistered nuns, to whom our Saint gave the name of the *Stabilite di Messer Antonio*. Among the contributors to this great work we find the name of Bastiano Trievi, a member of the family into which St. Philip's sister Caterina had married. The nuns afterwards moved to the Monastery *di Monticelli* outside the gate S. Frediano.

In the church of the first monastery of the Stabilite in the Via della Scala is the following inscription:—

SANCTUS . PHILIPPUS . NERIUS . AUCTOR . FUIT . REVERENDO . DOMINO . VICTORIO . DE . ANCISA . UT . HOC . SPECIALE . VIRGINUM . INSTITUTUM . STABILIRET . MDLXXXIX . SUBTITULO . CHARITATIS . PRAECIPUE . IN . PUELLARUM . MORIBUS . EFFORMANDIS . EXERCENDAE . SUB . CUJUS . VIRTUTIS . BASE . VOLUIT . INSTITUTOR . UT . EARUM . TOTA . VIVENDI . NORMA . CONSISTERET . ITA . TAMEN . UT . NUMQUAM . ULLIUS . PECCATI . VINCULO . VIRTUTE . CONSTITUTIONUM . ADSTRINGANTUR .

See DOMENICO MARIA MANNI, of the Florence Academy, *Ragionamento terzo sulla Vita di S. Filippo.*

LETTER XXV

TO SISTER ANNA MARIA TRIEVI, NUN AT S. LUCIA, FLORENCE

He tells her how he was not able to obtain the favour she asked of him.

My dearest Niece,—The favour promised you by the F. Procurator of the Company for erection in your church, was on condition that it would meet with the approval of the very reverend F. General. But he finds he cannot grant this demand, not only on account of two churches of their order possessing it already in that city, which is enough (in Rome, which is larger than Florence, it exists only in one), but that by conceding it to your church, he would be obliged to do so for others, which have or are about to apply for it, creating thereby a great deal of inconvenience. The alleged reasons being just and reasonable nothing more could be said, or asked of him, who has every reason to refuse it. That is all I have been able to do about this matter, but I would willingly try in any other circumstance to help your monastery, feeling very sorry to have failed in the present instance. Remember me to all the mothers, and recommend me to their prayers, and may our Lord always increase His grace in you all.—Your uncle,

Philip Neri.

Rome, *May* 5, 1595.

LETTER XXVI

TO THE SIGNORE SPADA, NAPLES

He consoles them for the grief they feel at F. Flaminio Ricci's recall to Rome.

MOST ILLUSTRIOUS LADIES AND MOST HIGHLY HONOURED IN THE LORD,—To have recalled F. Flaminio to Rome has not been decided suddenly or without much consideration. It would have been done long before this, had it not been for the affection and care he has for our house at Naples and those that are devoted to it, but the Almighty giving us an opportunity in the return of F. Tommaso Galleti to send him there, we resolved to do what had been decided upon long ago. I sympathise sincerely in your regrets, but trust that God will grant you inwardly consolation, and also through the other Fathers of our House, who knowing the duties we have towards you will not fail to substitute another in F. Flaminio's place. I also promise to remember most particularly to recommend you to our Lord, and pray that he may console you and daily increase in you the light and ardour of his love. And to end this, I recommend myself to your prayers.—Your servant in our Lord, PHILIP NERI.

ROME, *May* 19, 1595.

ST. PHILIP'S SONNETS

I

Se l'anima ha da Dio l'esser perfetto,
Sendo, com'è, creata in un instante,
E non con mezzo di cagion cotante;
Come vincer la dee mortal oggetto?
Là 've speme, desio, gaudio e dispetto
La fanno tanto da sè stessa errante,
Sì che non veggia, e l'ha pur sempre innante.
Chi bear la potria sol con l'aspetto.
Como ponno le parti esser rubelle
Alla parte miglior nè consentire?
E questa servir dee, comandar quelle?
Qual prigion la ritien ch'indi partire
Non possa, e al fin col piè calcar le stelle,
E viver sempre in Dio, e a sè morire?

II

Amo, e non posso non amarvi, quando
Resto cotanto vinto dal desio,
Che'l mio nel vostro, e'l vostro amor nel mio,
Anzi ch'io in voi, voi in me, ci andiam cangiando.
E tempo ben saria veder il quando
Ch'alfin io esca d'esto carcer rio,
Di così folle e così cieco oblio,
Dov'io mi trovo e di me stesso in bando.
Ride la terra e'l ciclo e l'ora e i rami,
Stan queti i venti, e son tranquille l'onde,
E'l sol mai sì lucente non apparse:
Cantan gli angei: Chi dunque è che non ami
E non gioisca?—Io sol: che non risponde
La gioia a le mie forze infirme e scarse.

Translated by the Very Rev. F. Henry Ignatius Dudley Ryder, *Provost of the Birmingham Oratory.*

I

The soul derives from God her being high,
In one keen instant out of nothing brought,
Not painfully through second causes wrought;
How should she, then, submit to things that die?
To hope, desire, to joy, to enmity;
To her confusion by these guides mistaught,
Of One confronting her she knoweth naught,
One glimpse of Whom would lift her to the sky.
How should the baser nature dare rebel
Against the higher, nor, as meet, consent
To do its bidding, but essay to quell?
Why prison bars the aspiring soul prevent
From leaving earth, above the stars to dwell,
To die to self, to live to God, intent.

II

I love, and loving must love ceaselessly,
So whole a conquest in me love hath won;
My love to Thee, Thy love to me doth run,
In Thee I live, and Thou dost live in me.
Surely the day is nigh when I may flee
From this dark gaol, for ever to have done
With vanity and blind oblivion,
Where, exiled from myself, I use to be.
Earth laughs and sky, green branches and soft air,
The winds are quiet, and the waters still,
No sun before has shed so bright a day;
The gay birds sing, love's joy is everywhere;
My heart alone has no responsive thrill,
My powers flag and shrink from joy away.

III

Chi non v'ha, Bernardino, amato ed ama,
Altro non ami. E se pur vuol amare,
Ama il mal non il bene, e'l bene amare
Lasci a chi non il mal ma il ben sol ama.
Perchè tutto quel ben che di buon s'ama
E si puote e a ragion si deve amare,
È tutto in voi. Dunque io voi solo amare
Deggio, non amando io 'l mal che non s'ama.
Così spero, mercè di tal amare,
Quel frutto accorre, amato da chi ama;
Che quant'io v'amo, e voi m'abbiate a amare
Anzi s'è ver, com'è ver, che chi ama
Si trasformi in l'amato, il nostro amare
Voi l'amante farà, me quel che s'ama.

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